# The Commonweal

## A Weekly Review of Literature, The Arts and Public Affairs



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# THE LIVING MONSTRANCE

CLEVELAND, Ohio, sixth largest city of the country, and great among its industrial centers, honorably prominent as well because of its zealous fostering of education, of music, of civic developments, has become also a name that heads a new and splendid chapter in the history of the Catholic Church in the United States. This is because of the uniquely successful nature of the Seventh National Eucharistic Congress. Even with the memory of the prodigious International Eucharistic Congress at Chicago in 1926 still fresh in the minds of thousands of both clerical and lay participants in the Cleveland Congress, on all sides, at Cleveland, there was heard: "This surpasses all other events of this kind in our country." It was not more largely attended, in spite of the crowds that swamped all facilities of the gigantic Stadium, and the Public Auditorium, and submerged the host of police almost completely (for these crowds, generally speaking, policed themselves). Chicago's 1,000,000 participants still is the "record" in Catholic assemblages in America. Nor could it have been any superiority in colorful pageantry; for nothing could possibly surpass Chicago in that respect. No: it was the quality rather than the quantity of Cleveland's demonstration of Catholic faith in and devotion to the central mystery of Christianity, the Eucharist, that made the Seventh National Congress uniquely successful.

Yet this uniqueness is of a kind that must become the common, or general, quality of American Catholicism if Cleveland's lesson is truly learned, and properly applied. For if the vast outpouring of vivid devotion, and the soul-building demonstration of spiritual and human love, which were the distinguishing marks of the congress, should pass as a solitary phenomenon—a sort of mass contagion of religiosity—and not become an integral part of our national Catholic life, then


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this tremendous flood of faith would be wasted. But it is inconceivable that this should be. On the contrary, the conviction was implanted in souls almost countless—not only in Cleveland itself, but throughout the land as well—that the inner springs of the Catholic religion in America have been set flowing by the great, communal Act of Faith and Hope and Love, combined, at Cleveland, and that these will lift our Catholicism to a higher level, and permanently so.

There were so many truly wonderful, and significant, and important, and beautiful events, and separate features, of the Cleveland Congress that only a volume could begin to describe them, and attempt their evaluation. That the Holy Father's Legate—his personal as well as his official representative—should have been one of our own American cardinals, the "Cardinal of Charity," Patrick Cardinal Hayes of New York, was in itself a unique historical happening. The surpassing of even the most sanguine expectations as to the numbers that would attend the congress; the high quality and memorable success of the main sermons and addresses; the friendly and favorable and respectful attitude of the non-Catholic public, and the uniformly correct and sympathetic press publicity, throughout the country as well as in Cleveland itself—these and many other events and circumstances might be chronicled fully, as no doubt they will be, and will pass into church history as proofs of the success of the Cleveland gathering.

Yet it seems to us that the deepest meaning of the demonstration of vital Catholicism that was the Seventh National Eucharistic Congress was symbolized in that splendidly original idea, so wonderfully carried out in action, which was the culmination of the congress—the Living Monstrance. In the arena of the mighty Stadium, surrounded by almost 200,000 worshipers, the Cardinal Legate blessed the people, and their city, and their country, and the world—uplifting the Sacred Host at the center of a monstrance composed of thousands of men, women and children — archbishops, bishops, prelates, priests, monks, friars, nuns, and lay folk of all sorts and conditions of society, all grades and degrees of life, and representing pretty nearly all the races and nations of mankind.

Only the night before, that Stadium, equally as crowded, had thrilled to what surely was one of the most eloquently spiritual sermons, or addresses, ever delivered in America, when Monsignor Fulton Sheen had explained—in language that was so lucid that learned theologians and philosophers and the humblest souls present alike were illuminated and made one in comprehension of—the ineffable doctrine and thrilling reality of the union of all Christians, through the Eucharist, in the Mystical Body of Christ. And then, on the occasion being described, the reality of that teaching of the Church was made manifest by the Living Monstrance, as Christ Himself, under the veil of the Sacred Host, in the anointed hands of the commissioned Legate of Christ's Vicar on earth, our Holy Father the Pope, having compassion on the multitude, blessed His people—all His people, everywhere. When, in all the centuries of Catholic history, was a symbol so appropriate to illustrate the mystery of sacramental religion more fittingly used?

Moreover, at what other time in the whole history of humanity, before or since the supreme event of that history, the Incarnation, was the lesson of Christian unity more needed than today? With the apparently resistless forces (humanly speaking) of racial idolatry, nationalistic frenzies, secular absolutism, and economic and financial struggles separating humanity into armed and mutually hostile divisions — rapidly nearing the stage of universal warfare — only a divinely instituted and divinely directed counter-force making for unity can possibly stem the rising tide of paganism. Yet the whole meaning of history would seem to be that the Divine Author of it all requires willing human cooperation with His Church in order that unity shall prevail over isolation and divisiveness, brotherhood over racial and national jealousies and strifes, and love over hatred.

Willingly did the great hosts at Cleveland combine to make of their bodies, and minds, and souls, true living stones in the human temple of their Divine Lord, their Eucharistic King—a true Living Monstrance from out of the midst of which the visible appearance of Christ on Earth might shine forth in blessing. It is by the spreading of that spirit of willing unity, so that the Mystical Body of the Church may grow into stature and strength commensurate with the tremendous crisis that it faces, that the true success of the Cleveland Congress must be won.

And that is up to us Catholics, clerics and the laity alike, and individually so.

## Week by Week

### The Trend of Events

AS ALL signs during the past week indicated that Italy's war of conquest in Ethiopia cannot be averted except by war upon Italy in Europe by Great Britain, it became evident that in order to escape the latter catastrophe the League of Nations secretariat, plus the diplomats of London, Paris and Rome, were feverishly working to devise some formula that would permit Europe to defer, even if it cannot prevent, the outbreak of another world war. That this cannot (humanly

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speaking) be avoided, and that within the next five years the scourge will be let loose upon humanity, is now the fixed conviction which appears to be dominating the policy even of the pacifists —or certainly of many of the pacifist organizations. Unquestionably, in order to check Italy's assault upon Ethiopia, the organized peace societies appear willing to push a policy which leads straight to the disaster which, theoretically, they are striving to prevent. Meanwhile, Great Britain and France—or, rather, their governments and diplomats, backed up by great masses of their peoples—are strenuously increasing their armaments. And so is Germany. As Dr. Hjalmar Schacht, the economic director of the new Reich, frankly averred in his Koenigsberg speech on August 18, the chief point of Germany's unceasing and mighty work is that "the rearmament of our people demanded the concentration of *all* industrial and financial forces." Russia, too, and Japan, are pursuing the same end—the rapid and thorough preparation, not only of their mighty armies, navies and aerial forces, but of the entire mass of their vast populations for the universal clash of arms which all foresee, and which many eagerly desire.

UNDER the shadow of this ever-thickening and lowering war cloud, all other trends of the day, no matter how important, appear almost trivial. Yet these other trends, such as the continuing economic problems, the persistence of unemployment, the desperate domestic political struggles going on within the democratic nations (the United States, Great Britain, France, Canada, Australia, Belgium and elsewhere), at the very time when the menace of the dictatorial governments ought to bring the democratic nations into unity at home and among themselves—all these trends are part and parcel of the fundamental problem of war. This is so, because economic problems, in particular, are precisely the ones which have led countries like Italy, Germany and Japan to return to the sword (or, rather, poison gas, aerial bombs, and high explosive shells) as the only reliable instrument of national policy. The moral power of humanity is far too vague, too much split up into irreconcilable groups, too much led astray by false philosophies, and far too deeply infected by nationalistic and racial motives to command respect, or successfully oppose the powerful, if narrow, logic of materialistic force. Only one faint hope of a partial solution, or a postponement perhaps, of the threatened Armageddon seems visible. That hope is that statesmen may appear in England, France and the United States who would unite in demanding that before another world slaughter shall begin the nations controlling the bulk of the earth's soil, and the natural resources of the earth, shall take the lead in sharing those things with other nations. To state such a hope is almost the same as declaring its practical futility. For the nations have abandoned more than lip service to the ideals of justice and peace, which, to be effective, can only be grounded upon the principles of Christianity. Only by a sincere return to those principles can the nations escape the dreadful doom of war.

THE PRESIDENT proceeded on his circular tour, called by the newspapers "one part vacation to five parts politics," safely to the Pacific Coast, untroubled by any overwhelming heckling. He is so happy a politician that the ratios should probably be revised. Analyzing the strategy and motivation of political movements assumes less sincerity than President Roosevelt undoubtedly possesses, and at best is a guessing game. The tour, however, is projected too dramatically as a political bellwether to pass over altogether. Fear of a strong, united effort to the Left of the administration is undoubtedly allayed in Democratic bosoms for at least several years. The "breathing spell" motive is useful to wrangle suspicious Democrats and to protect the population from too frenzied attacks from the Right while it cannot now be expected to bring effective reaction from the other side. The budget interview, the charge put upon private business to reduce the public payrolls, the silencing of talk about relief, and the general economic cheeriness should please people devoted first of all to prosperity. But middle-grounders are to be kept Democratic. Chandler was chosen in preference to Laffoon in Kentucky; Boulder Dam was an honorable symbol of public works, pump priming and power yardsticks. The A.A.A. had its best foot pushed forward over the center of a region which (except for the South) is probably the only one where it is well enough known and important enough definitely to influence many votes. Republican Senator Capper of Kansas believes it, in spite of any constitutional addenda, too powerful to constitute an issue in the West. The telling balance of middle votes is being surrounded by a Democratic picket that will take a lot of Republican hacking.

On Our Way Out West

MASS ACTION for the radical, essential social justice of aiding the depressed and underprivileged, was the keynote of the silver anniversary convention of the National Conference of Catholic Charities which was held concurrently with the annual meeting of the Society of St. Vincent de Paul. The Most Reverend Amleto Giovanni Cicognani, Apostolic

For the Good Fight

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Delegate to the United States, in his keynote address to the convention—attended by some 4,000 priests, Brothers, nuns and laymen and laywomen who are out in the front-line trenches of the war against abject human destitution, and against the crime and curse and blot on civilization such destitution is—went to the roots of charity, of charity which in principle and its observance distinguishes Christianity from paganism, and evil works from good works. It is, he said, "the greatest fruit of that sacrifice of the Mass by which Jesus Christ united us to Himself and unites us to one another. When our Blessed Lord was about to institute the Blessed Sacrament of His Life and His Love to offer the first Holy Mass, He asked for and He received human hospitality. Hospitality at that time was something far more than the courtesy which it is today. In olden times hospitality was considered an evidence of great love: often it was the offer to fill a real and pressing need." In detail, Archbishop Cicognani analyzed the spiritual inspiration of charity, of true charity which is easily recognized as a most lovable and beautiful and strong and hopeful attribute of living. We urge anyone who wishes to get back to the source of this great principle of Christianity to get and read in full the address, and we express our fraternal best wishes and congratulations to the Conference of Catholic Charities on their splendid anniversary and to the Vincentians.

Why Colonies?

IN RECENT years the need of an outlet for surplus population has been one of the most persistent of the catch phrases used to justify the quest for colonial empires. In actuality few Japanese have left the land of the cherry-blossom for the cold Manchurian plateau and Koreans are even emigrating to Japan, where the population pressure upon the land is the greatest in the world today. Italians, French and other Europeans have also been slow to leave their native land for national colonial possessions. In a recent analysis of the world colonial problem in the New York *Times*, Mr. P. W. Wilson avers that "it is not easy to discover any territory, describable as colonial, where Europeans in any large numbers would care to live." Although the progress of the industrial revolution to all parts of the world must lead to some revision of the traditional view of colonies as markets for finished products, this industrialization will require years. Linked with markets is the supply of raw materials that colonies provide. The fact that Germany is faced today with a serious shortage of fats, meats and fruits because of her efforts to attain economic independence to protect her foreign exchange is an indication of the plight of European economics and finance today. Italy is believed to have been hastened on her Ethiopian venture by Haile Selassie's concessions to Japanese cotton-growers. England is said to be willing to reconsider the whole colonial problem. Yet one wonders how pretended and genuine national exigencies can justify the handing about of peoples who are economically undeveloped. Might not the great nations obtain access to undeveloped markets and natural resources in some other way?

Dancing in America

THE HOARY falsehood that America is lacking in colorful traditions is nowhere more soundly refuted than in the matter of balls. We are a dancing people—however hard it may be for the drearier sort of sociologist to reconcile that fact to the other less attractive traits he is always telling us are peculiarly ours. Much more than the Frenchman's in the old song, it is our instinct to dance, and it is our instinct to make our foregathering for dancing into institutions. A recent attractive instance has been the spontaneous response of the whole country, twice repeated, to the plan for celebrating the President's birthday by public balls for the benefit of the Warm Springs Foundation. But the cases are legion. Every prep and high school has its annual Dance Day. The most hallowed memories of college cluster about the Junior Ball or the Senior Prom or the Military Hop. And beyond this, among those seriously pursuing a social career, this form of encounter, stylized into numberless variations—hunt balls, old-fashioned balls, eighteenth-century balls, *bals masques*—must be among the most recurrent duties, judging from the regular appearance of these words in the newspapers with many paragraphs of accompanying description and many pages of rotogravure illustration. But it seems to us that perhaps the nicest tradition of the lot is the one just hatched on Long Island, where "the first annual Estates' Staff and Tradesmen's Ball" has just been held amid circumstances, so the press states, of the greatest éclat. Everyone was present apparently who has anything to do with serving the country households in that happy part of the country: indoor and outdoor servants in all gradations of importance, and every dispenser of commodities who has ever sold them anything across a counter. Seldom, the comment continues, has such refined decorum pervaded any ballroom, and decorations and service were the very acme of good taste. All this we believe, and we imagine that the *jeunesse dorée* might easily have learnt a needed lesson in manners by watching the proceedings. It is said that the ball will be a recurrent institution. We hope the idea will spread through the country.

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# KEEPING OUT OF WAR

By ELIZABETH M. LYNSKEY

*Whether at the inception of a war it must develop into another world conflagration, and what realistic steps can be taken to prevent, at the least, unworthy motives and foolish and unnecessary incidents from contributing to the extension of war, are pertinent questions. Apparently in attempting to preserve peace, as in the case of any decision, there must be exclusions and presumptive losses to balance against any gains. These complicated things Miss Lynskey has presented here with fine objectiveness.—The Editors.*

MANY men have tried to realize the dream of a world without war. International lawyers and jurists have tried to formulate a code of peace to govern states, but this code admitted the use of force as a sanction. The Hague Peace Conferences drew up rules to make war "humane" and incidentally impracticable, but these rules applied only between their signatories, and failed to prevent either war or inhumanities practised in the course of war. Disputant states have resorted to diplomatic conferences, international commissions of inquiry, boards of arbitration and courts, all erected to prevent war; some states have even accepted the principle of compulsory adjudication of a limited character by signing the optional clause of the protocol of the Permanent Court of International Justice. The movement toward disarmament as a means of preventing war has steadily gained headway in popular estimation; but disarmament conferences have often had arms experts as delegates, and have frequently reached agreements which increased rather than decreased armaments. The Kellogg Pact and subsequent non-aggression treaties have expressed a clear hope that nations might abstain from the use of force, if they had repeatedly affirmed their intention; but these treaties provide no means for turning pious promises into realities of behavior in time of crisis. So we have the spectacle of many governments solemnly reasserting their individual will toward peace, while force has been used in the Far East, and is threatened in Africa, and the "noise of war's alarums" reverberates hideously throughout the pressrooms of the world.

Renewed competition for trade and colonies, together with renewed rivalry in cruisers, tanks and machine guns, are, however, producing opposition. The reaction was evident in a number of continental nations before they came under the control of militant dictators. In Great Britain and in the United States, public resistance to the thought of war has taken several forms, such as the legislative investigation of the munitions industry, and the beginning of a movement toward government ownership of munitions plants. The senatorial inquiry into armament sales has given new strength to the old policy of national isolation, and a new slogan to peace-minded lawmakers — to "take the profit out of war."

Questions rise over whether legislators can end war-profiteering as long as wars bring so-called profits in colonies, protectorates and trade advantage. The proponents of the new laws argue in answer that no modern war can possibly reap return worth its cost in terms of life, welfare and the disruption of necessary economic processes. Admitting the necessity of international exchange, they point out the obvious losses of war and seek to avert future armed conflict by making any form of gain impossible in any future war. Profitless wars, it is assumed, would never be fought.

Various laws framed to end war-profit were offered to both houses of Congress in the last session. The majority of them draw their inspiration from these hypotheses, supported by recent scholarly studies and the conclusions of the Senate special committee on munitions: (1) that munitions companies sell to both sides in a war, with profit their chief consideration; (2) that these large profits become huge during actual war operations; (3) that these companies have "international patents and sales agreements for exchange of secret processes, division of profit and division of sales territory"; (4) that armaments firms stimulate races between nations, support campaigns for large military and naval appropriations, and encourage the development of war psychology; (5) that bribery masquerading under euphemistic names is a "necessary element" in foreign armament sales, and that there is all too frequent collusion between arms salesmen and government officers.

Three major methods of eliminating war profits were given congressional consideration: a capital levy, a program of high taxation on high war-time incomes, and a "price-freezing" policy. One of the propositions made by Senator Clark in February (Senate bills 1716-1722) was phrased so that it could be expanded into a capital levy, and was accompanied by most features of a military dictatorship: governmental control of production; fixing of prices; determination of marine risk; control of importing, exporting, and trading with the enemy; conscription of an army; and governmental provision for adequate industrial

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credit. These bills followed in general the army mobilization plan. They served as focal points for committee discussion rather than for general debate. So the only test of the theory of a levy on capital came in the debates on the McSwain bill in the Lower House. Here the representatives seemed to welcome the theory, but cautiously reserved judgment on practise. The term capital levy still frightens conservative groups, because of its "radical" connotations. Under another name the fragrance of the rose might prove less objectionable.

The McSwain bill, which the House passed April 9, provided for military conscription, official control of exchanges, licensing of business and determination of priority of orders. It was narrower, more detailed and less drastic than the Clark proposals. Its distinguishing feature was the provision that, promptly upon a congressional declaration of war, the President might "freeze prices" at the standard of a date prior to the declaration; that he might make further adjustment of prices where needed. Opponents of this plan showed that such levels would be extremely difficult to determine justly, and also that the simple limitation of prices would not secure limitation of profits.

Economists usually accept taxation as the truly sound but highly unpopular way to finance war, and, less surely, as an effective means of controlling profit, in and out of war. If the taxpayers had to count the full cost of war in taxes upon themselves rather than in bonds paid by future taxpayers, they might well refuse to support a war. A stiff tax on all incomes earned during a war period therefore formed the basis for the Nye bill, formulated in the special committee on munitions, and read into the records of the Lower House on April 3. Its program included: (1) heavy and sharply graduated taxes on individual and corporate incomes, for the duration of a war, with fewer exemptions and severe penalties for violations; (2) provisions for the Executive to draft "useful" industrial management into the military service, at military rates of pay; (3) a system for control of commodities and commodity exchanges; (4) a system for control of securities and security exchanges, and for supervision of the issue of new industrial securities; (5) provision for the Executive to fix or regulate prices, establish priorities, and conscript the use of necessary property.

In addition to this thoroughgoing program, the committee advocated a constitutional amendment to eliminate tax-exempt bonds, "because it finds this exemption to be an inevitable and unjustifiable loophole in respect to the conclusive control of war profits" (Senate Rept. 400; *Congressional Record,* April 1, 1935, page 4914). It further favored the principle of government ownership of munition plants, but was not yet certain that it was practicable.

All this legislative activity against war profiteering was fruitless. Although the Senate committeemen planned to use the McSwain bill as a basis for amendment and for conferences with the Lower House, they were not able to present a finished program to Congress. One of their major difficulties was to define "profit," to identify its forms, and to isolate them from other war phenomena. Another was to determine the "value" or base in relation to which profit should be reckoned. Still a third was to settle the details of taxation. Moreover, the complex nature of the bill and its proposed modifications made it necessary to refer it to more than one Senate committee, and to obtain agreement among them. The problems of industrial recovery, social insurance and taxation have combined with parliamentary rules to crowd anti-war-profit legislation off the calendar. Congress has made no judgment, and the bills are growing dusty in their pigeonholes. Of more immediate interest are the measures offered toward changing the definition of neutrality, to keep this country out of war.

Senate Joint Resolutions 99, 100, and 120, offered by members of the munitions committee, seek to keep the United States out of war by giving up the doctrine of the "freedom of the seas" for neutral commerce, and by strictly limiting American trade with belligerent nations. These three resolutions would prevent public or private loans to foreign governments for war supplies in wars in which the United States had or might be declared to have an interest (i. e., in any major contest); they would deny Americans passports to travel where they might endanger the neutrality of the United States; they would prohibit the export of arms and ammunition and regulate the sale of contraband to such areas. Americans could still sell contraband, but ships registered under the American flag could not carry it. Commercial ships of warring nations could "come and get it," but since warring governments could not offer loans to pay for it, American sellers would presumably insist on cash payments.

Substantially the same policy is contained in House Joint Resolution 259; but the latter resolution exceeds that of the Senate in rigor. It forbids American courts to enforce contracts for contraband. It specifically prevents the use of American armed forces abroad, or in any foreign wars, or for any other purpose than defense of the territory of the United States against armed invasion; it denies protection due citizens to Americans fighting in foreign armies; it forbids entry or clearance of American ports to belligerent ships or aircraft, or recruiting in America by belligerent governments, and it cancels the regis-

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try under the American flag of ships chartered or used by belligerent foreign nations and nationals.

Numerous objections to this policy have been raised by the press:

(1) It abandons a doctrine for which the government of the United States has strenuously fought. Realistically speaking, however, the "freedom of the seas" is to some degree defined by those powers whose naval forces are sufficient to maintain their definition. Alterations in the conditions of communication change its interpretation, and limit its meaning.

(2) The concept of neutrality changes from "impartiality between warring nations" to "non-participation in war" under this policy. This is a return toward the original definition of neutrality. It would mean, however, that the United States would be indirectly taking sides; for unquestionably the policy of non-participation would favor any belligerent whose munitions were produced at home, or whose trade could be protected by its naval vessels.

(3) Not only does this policy abandon a traditional doctrine, but in doing so single-handed it creates exceptional obstacles to American trade and puts American industry at a disadvantage. If such restrictions were generally accepted, wars would be short. Unless such restrictions became a general policy, belligerents would simply avoid American markets.

(4) The policy is inconclusive, because it takes no account of the large amount of American capital invested abroad in time of peace, in legitimate production and trade unconnected with war materials. The United States could still be drawn into war to protect these investments.

(5) Inasmuch as it is possible to disguise or conceal destination of goods, it would be extremely hard to determine where danger lay.

(6) There is furthermore objection to giving the President the authority to decide upon the areas of danger, and thereby to determine to whom American firms might sell arms or contraband. A single judgment might easily be unwise, and an official Executive judgment might be considered an unfriendly act of the United States. The Senate obviously wishes to exercise all its delegated power over foreign affairs.

(7) To be effective, any policy should be enacted into law before a war begins, or the prospect of large profits might again lead American sellers to take great risks, and again draw the United States into war to protect investments in contraband. Even sales prior to the outbreak of war if accompanied by ordinary propaganda might induce entry into the conflict. It is truly doubtful whether the average American is willing to forego profit, to avoid war.

None of these objections were heard in Congress because the resolutions were not debated. Only one solution suggests itself in the confusion. If the United States truly wishes to shun war, it must either become entirely self-sufficient, give up its trade, and create adequate armament to defend such withdrawal, or it must unite with other nations to prevent war by every means in its power. Since redefinition of neutrality and solitary abandonment of the "freedom of the seas" would prevent neither a general conflict, nor American entry into it, Congress must consider curbing all dangerous trade at all times, in peace as well as in war. Last year President Roosevelt suggested to the disarmament conference a thoroughgoing system for control of the arms traffic based on and similar to the increasingly effective system for international control of the traffic in narcotics. Strict supervision by national governments, publicity for every sale, and the erection of an international center of information and investigation are the characteristics of this system. Late in May of this year the President held a conference with members of the Cabinet and members of congressional committees, in which they discussed a system for licensing arms exports. Early in June, the Senate ratified the Geneva treaty on supervision of the arms traffic with the one reservation that the ratification was to lack force until the treaty had been accepted by the major arms-producing nations, specifically named. This was a real achievement. On the same day, June 5, Senator Pope of the special munitions committee introduced a new bill to create a National Munitions Control Board to supervise munitions sales. The board would register and license arms companies, and receive reports from them on their activities. Licenses would not be issued for the export of toxic gases.

In the closing days of the session, Congress passed with great speed the resolution sponsored by Senator Pittman and Representative McReynolds (S. J. Res. 173). It provided for a national munitions board of five Cabinet officers, with somewhat nebulous licensing powers; it gave the President discretiontry authority to prevent the entry of belligerent submarines into our ports or our waters, the travel of Americans on belligerent ships, or the selling of arms or sending of men to warships lying just outside our waters. Its major provision required the President to order an embargo on the shipment of arms to all belligerents, if war began within the next six months; the embargo would extend to the end of the second month of next year. In signing it, the President said that this mandatory feature interfered with the necessary freedom of the Executive, and needed ratification.

In consideration of which, if autumn sees an African war, in what direction will our trade in war materials impel us?

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# MR. ABERHART ANALYZED

By HENRY SOMERVILLE

READERS have probably learned from the daily press that William Aberhart, who has won the provincial election of Alberta on a platform of Social Credit, is a university graduate holding the degree of B. A., that he is a high school teacher by profession and became very successful in the city of Calgary as an evangelist, that he extended his influence by radio oratory, and that of recent years he has been advocating and popularizing Social Credit.

I do not live in Alberta and what I know of the political situation there I have got from newspapers. The first paper that gave me the impression of Aberhart having to be taken seriously was the *Worker,* the chief Communist organ in Canada. Long before the daily newspapers of Toronto and Montreal thought that the Calgary radio evangelist was worth attention the *Worker* was vehemently denouncing him as a Fascist demagog. This was clear evidence that the Communists were finding him a formidable rival in appealing to the proletariat and the small farmers. The next indication of Aberhart being a power in the land was early this year when the government of the province invited the chief apostle of Social Credit, Major Douglas, to come from England to advise the government. Major Douglas's expenses were paid, he was given a handsome fee, and though he was allowed to return to England after making a report his services as adviser were retained under contract for a term of two years.

It was difficult for anyone except a politician to see what was the purpose of inviting Major Douglas to Alberta. He has written many books explaining Social Credit, he had twice already given evidence before government commissions in Canada, all that he could tell he had surely told. The issue of currency and the control of banking rests with the federal government in Canada and the province of Alberta had no legal powers to attempt a Douglas Credit Scheme even if the scheme were adjudged economically possible and desirable. Major Douglas's report was to the expected effect, but it went further and commented unfavorably on Mr. Aberhart's peculiar version of the Social Credit gospel. As a matter of fact those who considered themselves orthodox Douglasites had for a long time been repudiating Aberhart, and the Douglas Bureau in London had pointedly dissociated itself from the Aberhart scheme. The conclusion to be drawn is that the late Alberta government called in Douglas as a means of discrediting Aberhart.

The election results show that the combination of the government and the orthodox Douglasites failed to discredit Aberhart. I have never yet met a Douglasite who has claimed to be able to understand the Douglas Theory. I know one college professor who gives a course on the Douglas Theory and who told me that Douglas cannot express his theory because it belongs to the most rarefied regions of the higher calculus! This was after I had told the professor that in my view, formed after some careful study, the Douglas Theory is a hoax. However, I am sure that not one in a thousand of the followers of Aberhart cared a brass button for anything said by Major Douglas. I imagine that few of them have any idea in their minds about Social Credit except that Mr. Aberhart promises them a minimum gratuity of $25 a month.

The sweeping success of Aberhart at the polls does not seem to have been expected. It was not forecast in the newspapers. Aberhart himself was not a candidate, but he will be very soon, for one of his successful followers is retiring in his favor. I should have mentioned that Aberhart has always forbidden his disciples to argue about Social Credit. They are to take it on trust from him. His electoral methods were rather original and entertaining but I have not space to speak of them here. It is of interest to note that the Aberhart party now announces that it will run candidates at the federal elections in October. Anything seems possible in politics nowadays. There have been elections in four provinces within comparatively recent months and in all of them the parties that had previously had the majority were annihilated. Canadian electors are voting emphatically for a change from old methods, and with the people in this mood the most fantastic happenings become possible.

Mr. Aberhart has explained his economic proposals in a little pamphlet entitled "Social Credit Manual." He begins by saying he is giving only an outline, not a detailed plan, but actually he gives very considerable detail. The first part is a setting forth of the familiar paradox of poverty in the midst of plenty. When he comes to the constructive part of the pamphlet Mr. Aberhart says there are four chief terms used in Social Credit which it is necessary to understand. The first chief term is "cultural heritage," explained to mean the right of every citizen to share in the productivity of the province made possible by its natural resources and the applications of science. The second chief term is "basic dividends," mean-

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ing that every citizen, whether he works or not, is to receive a monthly payment from the government as his share of the cultural heritage. It is suggested that the basic dividend be $25 a month for every adult and from $5 to $20 a month for those under the age of 20. The third chief term is "non-negotiable certificates," which are the means of paying the basic dividends. The holder of a certificate fills it out like a bank check with the name of the payee and the amount to be paid, which of course must not be more than the amount to the payer's credit. The payee has the amount transferred to his credit and it becomes available for him to make his own payments in the same way. The fourth chief term is "unearned increment," which merely means the difference between what would ordinarily be market price and what will be deemed to be the just price. The just price will be determined by expert authority. I quote from the "Manual":

> Periodically a commission of our best experts from every sphere of life will be assembled for the purpose of deciding upon a fair and just price for all goods and services used in the province. This price must give the producer, importer or distributor, a fair commission on turnover, and, at the same time, must not exploit the purchasing power of the consumer. Excessive profits will thus be eliminated.

Immediately after the above words there is introduced an unexplained concept of a "compensating price" and an equation stated in algebraic form which is superfluous and unintelligible, and seems to be merely a polite concession to Douglas forms of exposition. There is next an insistence on keeping the circulation of credit continuous. Credits received must be used within a year of receipt. It is emphasized that there is question here of credit, not money. Then we arrive at an important and surprising statement:

> All basic dividend credit and all salaries, wages or incomes from whatever source must be expended within a year following receipt of the same.

This is a somewhat drastic state control over private economies. It is not made clear whether this applies to money as well as credit incomes and it is only by inference stated that salaries, wages, etc., in Alberta are to be paid in credit and not money. Mr. Aberhart never defines money but it must here be taken to mean Canadian dollars and such instruments as bank bills and checks which give holders the right to demand Canadian dollars, which are the only legal tender.

Mr. Aberhart puts the question where will the money come from to pay the basic dividends, and he answers that no money will be paid and therefore none needed. Where then will the credit come from? He answers that the credits will be issued against the natural resources of the province. This is nonsense but it does not matter very much because Mr. Aberhart immediately goes on to tell us that he is basing the credits on something very different from natural resources. He is basing them on the power of taxation. Mr. Aberhart is not like the Douglasites who think they can start their operations merely by "creating" credits with the stroke of a pen. Before distributing his credits Mr. Aberhart will acquire them by taxation. I now quote at some length because if I gave a summary in paraphrase readers would think I was caricaturing Mr. Aberhart:

> The scientific system of recovery through the cycle of credit will be introduced at the same time that the basic dividends are issued. This must not be a gigantic scheme of taxation. It has been called to the attention of the public that there is an enormous spread in price between the producer's cost and consumer's price. It is the intention under the Social Credit scheme to reduce this spread, increasing the producer's cost so that he may have a fair turnover if it is not at present adequate, or reducing it if it is too high. The same procedure will be followed all the way through in the marketing or processing of the goods. On account of the increased turnover that will be produced by the augmented purchasing power through dividends, salaries, commissions and so forth, it is felt that the producer and distributor will be able to carry on their business with a closer margin of profit or commission on turnover. Thus the province will be able to collect a levy that will provide the basic dividends to distribute to the various citizens. To illustrate this let us take a bushel of wheat, say at a just price of $.60. Fifty-five cents of this is to go to the farmer and will provide a fair commission on his turnover. Five cents will be set aside for the government levy. The wheat is sold to the miller who grinds it into flour. The cost of grinding will be covered by the shorts and bran and other by-products of the process. This will produce about forty pounds of flour. We will suppose that the flour sells for $1.10, $.10 of which is again given to the government as its levy. The flour is next turned to the baker who makes it into bread which he sells at $.07 a loaf. The forty pounds of flour with the water and other ingredients would make fifty loaves of bread. Suppose the government levy on this bread was $.01 a loaf. That would give an additional $.50 levy. Thus from a bushel of wheat, processing it to flour, the government will be able to collect possibly $.65. This will also apply to other goods that will be processed or marketed in the province.

A reader of the above could justifiably get the impression that Mr. Aberhart expects to get $.65 levy from a $.60 bushel of wheat while yet allowing $.55 to the farmer! Of course this cannot be what is meant. Mr. Aberhart gets his $.65 not from the wheat or the flour but from the final product, which is the bread, the fifty loaves at $.07 a loaf. The total price of the fifty loaves is $3.50 and from this Mr. Aberhart has taken a

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levy of $.65, equivalent to 18.6 percent. So to pay the people their dividends Mr. Aberhart would tax their bread 18.6 percent. He would tax all the necessaries of life likewise. If the average tax on consumption goods is near 20 percent as Mr. Aberhart makes it in the case of bread there will be many people paying more levy than they are receiving dividend.

Mr. Aberhart shows no perception of the fact that he can tax only the consumers of his own province. Alberta is a great producer of wheat but the only wheat that can be taxed is that which is used for making bread in the province. If the $.05 levy per bushel applied to wheat that Alberta sells outside, she would lose all the trade and Manitoba, Saskatchewan and other wheat regions would gain it.

Furthermore, all Alberta production would be handicapped against imported goods unless special action was taken to assure that the tax on the value of the finished import was equal to the sum of the taxes on the various processes in Alberta. For example, if loaves were sent into Alberta it would not be enough to tax them at $.01 a loaf; there should be an extra tax to make up for the $.05 paid on wheat and the $.10 paid on flour by the Alberta processors.

We might come to the conclusion that Aberhart Social Credit only means taking from the people in order to pay them back. They would be paid less than had been taken from them because of the costs of collecting the levies and distributing the basic dividends. But Mr. Aberhart has the wonderful idea that he needs only $1,000,000 to be able to spend $12,000,000 a year if the credits are "turned over" on an average once a month. The more rapid the circulation the more the money is multiplied. He says that the town of Vermillion did $8,000 of business with $1,000 of post-dated cheques in four months. Perhaps it did. A nimble nickel may easily change hands so many times in the course of a day as to have effected the exchanges of goods totalling a dollar in value. But the first spender of the nickel only gets a nickel's worth and even if the first spender is a government and calls its issue credit instead of money it can only use the same credit once.

If the purpose of this article were entertainment it would be easy to make merry over the more popular portions of the "Social Credit Manual." All sorts of objections are raised and gravely answered though they could only have relevance if the scheme were fundamentally feasible. There are such questions as to what would be done to recipients of basic dividends who wasted their substance in riotous living. Like a good evangelist Mr. Aberhart replies severely that such offenders would be warned that they were abusing their rights and unless they mended their ways they would be duly penalized.

There is very much in the pamphlet about the legality of the province doing this, that and the other, and some readers may get the impression that the chief difficulty about Social Credit is not in fundamental economics but in the limitations of provincial powers as compared with federal powers in monetary matters. The ordinary newspapers, not having much understanding of economic theory, have played up this idea that the dominion will not allow the province to issue the basic dividend certificates. This is playing into Mr. Aberhart's hands. If he can explain his inevitable failure as being due to the shackling of the provinces under the British North America Act, which embodies the Canadian Constitution, he may be able to preserve his political credit after all hopes of Social Credit and free dividends have been abandoned by the citizens of Alberta.

# KENTUCKY CATHOLICS

By SISTER MARY JOSEPH WINTERS

ON SUNDAY, August 18, 1935, there was celebrated under the leadership of His Excellency, Right Reverend John A. Floersh, Bishop of Louisville, the one hundred and fiftieth anniversary of the migration of the first valiant group of Catholics into the wilderness of Kentucky. These settlers came from Maryland, and through love of their holy faith raised the first Christian altar in the state.

As far back as 1748, a group of men prominent in public affairs in Virginia and in Maryland, together with two London merchants, had organized themselves into a company to colonize land lying south of the Ohio River. To this company, the government of Virginia made a grant of land on condition that one hundred families within seven years would be settled upon it. Impending hostilities, however, between the English colonists and the French in Canada delayed the carrying out of the project, and not until some ten years later, October 31, 1750, did Christopher Gist, the Ohio Land Company's explorer and surveyor, set out from Old Town, Allegany County, Maryland, for the Ohio country.

The long and bloody French and Indian War ensued upon English ventures to plant settlements on Western lands, for Canada claimed the whole Ohio valley. Four years after the treaty

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of peace was signed (1763), and predominance of English rule in North America finally established, John Findlay, with a party of hunters from North Carolina, ventured into the wilderness of Kentucky to open trade with the Indians. The hostility of the savages forced the expedition to retire, but Findlay's glowing description of the Ohio country caused frontiersmen, such as Daniel Boone, to make up their minds to see for themselves the lands beyond the mountains.

With John Findlay as guide, and in company with John Stuart, Joseph Holden, James Mooney and William Coole, Daniel Boone, after telling his wife Rebecca goodbye, set out for the "West." On June 7, 1769, the party reached the Red River in Eastern Kentucky, where they built a cabin. Late in the following December, Boone and Stuart, while hunting, were captured by Indians. Having escaped within a few days they returned to find their cabin in ruins and their companions gone. No word was ever heard of the three brave men who had been left there; and the supposition is that they were killed by Indians. From the family names, Holden, Mooney and, perhaps, Coole, one would judge the bearers to be Catholic. In March, 1771, Daniel Boone and his brother, Squire Boone, returned to their home on the Yadkin River.

By 1773, surveying parties were in many parts of the Ohio country, locating tracts of bounty lands, looking up grants and laying off town sites. Legal claims were much confused by squatters from North Carolina and Virginia, together with the royal claims of the King of England, the charter claims of Virginia, Spain's claim based on ancient grounds, Transylvania Company's deed from the Cherokee Indians, and Vandalia and the Indiana Company's deeds from the Iroquois. In the land offices of Kentucky, these disputes caused almost endless litigation.

In the spring of 1774, James Harrod with a party of forty-one pioneers proceeded to the Kentucky River, and some distance upstream laid off Harrod's Town, the first permanent settlement in the "West." Scarcely, however, was the settlement begun, before it was raided by Indians. Soon after, Lord Dunmore was victorious over the Shawnees at Point Pleasant, and this temporarily subdued the savages. Now a steady stream of emigration set in. Daniel Boone, as representative of the Transylvania Company, with thirty-six ax-men blazed the famous Wilderness Road from Cumberland Gap northward and westward to the Kentucky River. The fugitive settlers of Harrod's Town returned, others followed, and soon Boonesboro, Harrodsburg, Logansport and Bryan's Station marked the path of civilization through the canebrakes of Kentucky. In all probability there were Catholics among the setlers in each of these stations.

Many a bloody raid was made by the Indians on the newly-established settlements until the arrival of George Rogers Clark in Harrodsburg in 1775 gave the struggling pioneers a greater measure of protection. Clark carried the war into the enemy's camp and captured the rallying grounds of the savages by singularly hazardous and skilful maneuvering. The victory of July 4, 1778, was followed by the "conquest of the West," February 23, 1779. In this splendid achievement, General Clark was greatly aided by Father Gibault, the "Patriot Priest of the West," and by another Catholic, Francis Vigo. These two loyal friends of "Old Vincennes," Clark cherished to the end of his days.

In 1775, the first known Catholic settlers came to Kentucky with Captain James Harrod's party. These were Dr. George Hart, a native of Ireland, and William Coomes and his wife, Jane. The Coomes were natives of Maryland, but moved to the south bank of the Potomac River in Virginia, and from Virginia emigrated to Kentucky. Dr. Hart, an exemplary Catholic, practiced medicine in Harrodsburg for a number of years. Later he, as well as Mr. and Mrs. Coomes, joined his co-religionists when they made settlements near and in Bardstown, Kentucky. Jane Coomes was a woman of unusual ability. Her intellectual proficiency was soon recognized and she was urged to open a school. This school was, in all probability, the first in the state. Thus, in Harrodsburg, two of the outstanding members of the struggling frontier town were Catholics. No doubt there were Catholics also in Boone's settlement. We have no conclusive evidence that Boone himself was a Catholic, though it is certain that his original ancestors were.

In 1779, according to Honorable Ben J. Webb's account, Thomas Gwynn, Anthony Sanders and Nehemiah Webb came to Bardstown, Kentucky. Mr. Gwynn located near the present site of Nazareth Motherhouse, Nelson County. Eventually his house was used as a "station" for all the Catholics of the neighborhood. In "The Centenary of Catholicity in Kentucky," page 58, Mr. Webb says:

> No other two laymen did more than did Mr. Gwynn and Mr. Sanders to secure a firm footing for the Faith in Kentucky. Gwynn was a farmer and Sanders a mechanic, and both were men of some culture.

The year of their coming was the year of General Clark's great achievement and its winter was one of great suffering. According to Temple Bodley ("George Rogers Clark," page 150):

> The "Hard Winter" of 1779-80, from about the first of November until nearly March, was exceedingly severe. The turkeys were all dead; the buffaloes had got poor; people's cattle mostly died; there was no corn, or very little in the country.

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But notwithstanding the hardships and great perils of Western frontier life, emigration to Kentucky continued with unabated activity. Settlers ordinarily came in bands, as well for mutual protection as for social benefit. The first group of Catholic emigrants to Kentucky came from Maryland, principally from St. Mary's, Charles, and Prince George's Counties. A League of sixty Catholic families of Maryland had pledged themselves to move to Kentucky as circumstances permitted. Mr. Basil Hayden was the leader of the first large contingent of twenty-five families, which came in 1785, the same year the League was formed. Other groups followed (with intermissions of a year or more), under their respective leaders, Philip Lee, Captain James Rapier, Edward Howard, Robert Abell and Benedict Spalding. They settled at Holy Cross, Pottinger's Creek, about fifty miles south of Louisville; this center remained for many years the nucleus of Catholicity in the state. That the Maryland group bought poor land in such an undesirable location instead of a fertile tract in the high and healthful Bluegrass Belt could not have been due to their lack of means, for Father O'Daniel in his life of Bishop Fenwick relates:

> Hagerstown, a central point from which other stations in northwestern Maryland and southern Pennsylvania were attended, became so depleted of its wealthier members, through emigration to the West, that it was recommended to make it a mission of Emmitsburg.

Many of the emigrants were persons of wealth but with small knowledge of land value. The selection of Pottinger's Creek was, moreover, unfortunate, owing to the fact that some real estate agents in Baltimore, Maryland, held the patents from the government of Virginia for the land in that vicinity. The members of the League, having bought in good faith, no doubt realized their mistake only when they had settled upon the land. As early as 1776, to save the life of the infant settlements from the rapacity of land agents, General Clark took measures to petition the Assembly of Virginia to establish the County of Kentucky. By this step, the greater part of Henderson's vast claim was released.

At the close of the Revolution, emigration from the tidewater region of the United States and from the disturbed countries of Europe crowded every road into the trans-Allegheny wilderness. After 1787 Catholic colonists sought better land and more favorable locations.

In the spring of 1787, one of the Catholic emigrants returned to Maryland to place before the Prefect Apostolic, Very Reverend John Carroll, the spiritual needs of Catholic settlers in Kentucky; whereupon the Prefect Apostolic assigned to the Kentucky mission the Reverend Father Charles Whelan, an Irish chaplain in the fleet of Count De Grasse, who, after the Revolution was over, had offered his services to the Church in the new republic. Archbishop John Spalding records in his "Sketches of Kentucky" the truly apostolic labors of this zealous Capuchin:

> The whole country which he traversed from the frontier settlement of Maryland and Pennsylvania to the heart of the wilderness, was infested with savages thirsty for the blood of the white man. . . . The Catholics of Kentucky were scattered over an extensive territory. They were in too destitute a condition to be able to erect even a temporary place of worship. . . . Father Whelan labored day and night preaching, catechizing, administering the sacraments and making himself "All for all in order to gain all to Christ."

Early in the spring of 1790, Father Whelan returned to Baltimore, and the summer following Reverend William de Rohan came to Holy Cross, Pottinger's Creek. Like Father Whelan, he was of Irish parentage and came to America as chaplain to the French fleet under the command of Rochambeau. Kentucky tradition connects him with the family of Cardinal de Rohan of the court of Louis XVI. For a doctor of the Sorbonne to undertake service in the canebrakes of Kentucky is matter for romance indeed. At Holy Cross, in 1792, Father de Rohan built a church, the first in Kentucky. It was a log structure of the rough frontier type, but it was a house of prayer and of consolation and served its holy purpose for thirty-one years, being replaced in 1823 by the present fine building erected by Father Nerinckx.

The advent of Father Stephan Theodore Badin in the winter of 1793 marks the entrance of the Apostle of the State, a title justly won by the hard, unselfish toil of more than a quarter of a century. Father Badin was the first priest ordained in the United States, and his first appointment was to the missions in Kentucky.

Thus did apostolic zeal assure the Kentucky pioneers of the blessings and consolations of their holy faith.

## *Autumnal*

Last night at dusk the wedged wild geese came over,
crying out of the north; crossing the thin
and chilly moon, they left the rusty hollows,
the tattered pastures, taking summer south.

Last night the lifting Pleiades swung over
the black-frost hill in a bright and climbing mist,
and late, later than midnight, Orion followed,
striding in glitter, hunting the summer down.

But we who know the brittle weeds of autumn,
the naked rock, brown leaf and rattling stem,
who know the calm of bronze and barren meadows,
leave to the cricket summer's requiem.

FRANCES FROST.

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# THE CASE OF SEAN O'CASEY

By SEAN O'FAOLAIN

THERE is something elemental about going into exile. The exile cuts himself off from everything which has explained him and is remembered only as the essential elemental thing that drove him from his fellows. That was why Gauguin had such an influence on painting in France. He had cut the cable with all tradition, not merely mentally but physically, and the gesture impressed. Joyce also impressed, and for a like reason. These men have become symbols of their elemental egos. For, always, revolt is implicit in voluntary exile, and what a man revolts against is, by implication, ineluctably powerful, a truth which makes exile defeat in so far as it is a retreat; a victory in so far as it is an escape. It leaves the field to authority but it has no meaning if it does not carry the eagles with it into exile, to be restored another day.

This preamble about exile is necessary because when we think of Sean O'Casey we think of his exile. But our difficulty is that we do not quite see what conservatism, what too powerful obstacle, drove him out of Ireland: what obtacle, especially, that does not equally apply in London. The fault is not with our lack of understanding. It is with him. For we know when we consider his case that what he fled from followed him, and if there had been anyone sufficiently percipient at the time they could have told him so, and since there was not and the exile persists it is inevitable that the puzzlement should remain. That continued error thwarts our understanding of what he represents.

All we know is that when he swam into our ken some ten or more years ago he brought a new light to the theatre. Then we begin once again to go over in the memory our first shock of delight at Juno and at Joxer, and we look again at "The Silver Tassie" and recall again "Within the Gates" (the plays of his exile) and wonder what has happened in between, or why he has not gone from power to power but, instead, puzzled us by these later developments which have arisen in, presumably, circumstances more favorable to his genius.

Actually I feel that O'Casey's exile was an error, not of the judgment but the emotions. There was nothing deliberate about it. He was dissatisfied—he left us under no illusions about that and he spared no words and nobody's feelings in telling us why. The Abbey had refused "The Silver Tassie." The world knew it had refused it and the affront was too great to be borne. But the affront in itself was not what maddened him—it was the manner of the rejection of his play, the "dogmatism" of Mr. Yeats especially, the advice as to what should be done in future, the hard formalism of the Abbey attitude embodied in that advice. Your statements, he replied to Yeats,

> . . . are to me glib, glib ghosts. It seems to me they have been made and will continue to be spoken forever and ever by professors in schools for the culture and propagation of the drama. (I was nearly saying the Gospel.) I have held these infants in my arms a thousand times and they are all the same—fat, lifeless wrinkled things that give one a pain in his belly looking at them.

With all due respect to O'Casey, however, and with all respect to Mr. Yeats, they were both unwise in so far as they bothered their heads about these glib ghosts—about whether or not, as Yeats had averred, in a play there must be dominating character, dominating action, related scenes, psychological unity, unity of action, and so forth and so on. O'Casey was more to the point, more to the point of his own elemental ego, when he tore his passion to tatters at Yeats's suggestion that he (O'Casey) was not interested in the Great War which was the subject of "The Silver Tassie." "Impudently ignorant" was O'Casey's word for that statement, and despite the unbridled phrase, all my sympathy is with O'Casey—for that is the essence of the thing, that O'Casey had become so passionately interested in humanity in general that his imagination had ceased, for the time being, to be half as interested in scenes or characters for their own sake as in scenes and characters for the sake of their widest human implications. The Abbey had enjoyed Juno. The Abbey had rocked itself sore with laughter at the Paycock. The Abbey wanted more Junos and more Paycocks. But O'Casey didn't give a curse about Juno as Juno or the Paycock as the Paycock. He had thrown them at the public conscience of Ireland with fury in his heart, as Swift threw Gulliver, and Dublin just laughed at the pair of them. The Abbey had underestimated the *saevo indignatio* of O'Casey and when he followed his Gulliver with his Brobdingnagians and his Houhyhynms it was simply "not amused."

So it is not, here or there, important to decide whether or not "The Silver Tassie" or "Within the Gates" is a good or a bad play. That really never arose. All that arose was the lack of seriousness of the Abbey and the deadly seriousness of O'Casey. He had only one way of saying

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what he felt, and that was in the drama, and the Abbey would not give him a hand, would not take the small risk involved, to help him to find out how best he could say his say on its stage. It was not cowardly. It was not pedantic. It was simply lacking in enterprise of the imagination. There was at the moment no room for O'Casey in Dublin.

But—is there room for such people in London? O'Casey thought so, and when his play was accepted by a London manager he possibly believed that this was proof that his play was a good play, whereas, in fact, it was accepted only because it had given rise to a *cause célèbre,* because the name of the author was O'Casey, and because it was at any rate good enough to produce. But if O'Casey thought London cared even a little bit for his seriousness he was sadly mistaken. London had laughed at Juno just as heartily as Dublin. Worse still, London had been merely uncomfortable at those poignantly moving scenes that defeated even our Dublin risibility, that stirred us to our depths. And if, now, Juno was to be pushed more and more into the background and these poignancies brought more and more to the center of the stage, then London knew quite well where else to look for a court jester. In a sentence, if O'Casey was dissatisfied with Dublin he should have gone into exile not to London—of all places the most unserious—but, like Gauguin, to some spot out of the ruck of all flippancy, lost himself and his great pity and his great love where the world would not want to be perpetually amused. Then, and then only, his exile would have revealed his elemental self and he would have assumed the status of a symbol.

This is the sad position, then, of O'Casey that from a Dublin which was not cultivated enough to realize what he was really after, but which could be moved by him, and was, he went to a London which was not serious enough to know what he was after and which was even less moved by his human pity and anger. All it had over Dublin was a readiness to try him out once or twice. But on the whole the exchange was not a good one, for no matter how cosmic a writer may be, how much a poet, his material must be life itself, and his response must come not from a curious but a sympathetic public. That he had in Dublin. It was not a perfect response by any means, but the response to a new art never is perfect, and it was the fault only of the education of his Dubliners and not a fault of their hearts that their reaction was not better than it was. If there is a question of blame anywhere it must fall on the Abbey Theatre which reversed the position—too cultivated to be sympathetic.

For, though Mr. Yeats may have been dogmatic, and though he may have theorized in an old manner about a fresh artist, he said many things to Sean O'Casey in that exchange of letters of April, 1928, that did strike home. The best thing he said he did not write to O'Casey at all, but to Lady Gregory:

> He has left his material behind him and will never find it anywhere else, because he cannot become a child again and grow up with it.

But the next best thing he said was that dramatic fire must consume the opinions of the author, and to that the only reply was:

> It is all very well and very easy to say that "dramatic action must burn up an author's opinions." The best way and the only way to do that is to burn up the author himself. What's the use of writing a play that's just as like a camel as a whale? And was there ever a play worthy of the name of play that did not contain one or two or three opinions of the author who wrote it? And the Abbey Theatre has produced plays that were packed skin-tight with the author's opinions—the plays of Shaw for instance.

It was a weak reply. The appeal to Shaw has been made only too often by playwrights who have not Shaw's faculty for talking while standing on his head, so that we are amused even while we are instructed. O'Casey's pity did not come out of his opinions, but out of his acquaintance with the Junos and Paycocks of Dublin and his thought that a play can be bigger than its constituent parts is, though true enough of such as Shaw, inapplicable to a man so composite of humanity as himself, so brainless—I use the word in admiration—so emotional, so intuitive and instinctive, so much all heart. That is his plane of work, not the plane of the reason and the wit, and that again is why it is a pity he has not long ago returned to Dublin, where life moves in harmony with literature on the same warm, instinctive, slow and brainless plane of the sensibilities. Here he would swim in waters of the temperature that suits him. Here the every-day life could feed into his art.

And if his cue is to be indignant and belligerent about life—and possibly he would be most indignant, for example, at the suggestion that he could fly to any island refuge à la Gauguin—here in Ireland is matter for indignation and to spare, and emotions to be roused by him into activity; if, that is, he would be a little patient with us, and wait while we grow into him and into his thought. Surely he has enough love in him for that? Surely he must have long since found that our ignorance is more pliable, more malleable, than the chill reserve of the London drawing-rooms? We are now making amends by producing at last the so much debated "Silver Tassie." The occasion is a suitable one to release him from an exile without meaning. For never was exile more foolishly and unprofitably self-imposed than by this man who mistook two theatre directors for a whole people, and thereby deprived himself of an inspiration, of an audience, and of a home.

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# THE DRESS SHOP

By GEORGINA SCHWARTZ

THE DRESS shop was working in full swing. Sixty operators plied the whirring machines lined parallel to the pattern strewn cutting-table and the long tier of cheerless windows. An unfinished, little imposing office was thinly partitioned off in the front of the building. In the rear dresses were being fitted on a half-dozen wire shapes. All was noise and confusion. People were running about the place and even those seated at work were also making all possible noise. Every voice was raised to its highest pitch, the air charged with speed and a driving urge of accomplishment.

In an adjoining room around a great table eight men and women, the pressers, busily wielded their irons. Off in a corner sat a few aged Italian women who finished off the dresses—hemmed them and sewed on snappers, buttons, cuffs and similar effects. Sitting at the tiny rough work-bench before a row of colored spools and heaped up snappers, I worked, silent against a barrage of foreign tongues, Yiddish, Russian, Italian, here and there a word of abominable English.

I could comprehend, largely through their profuse gestures, something of the stories and remarks of the elderly women with whom I sat. They were continually clucking their tongues over their sewing at this godless generation—such young slips of Italian girls with quick eyes and easy repartee as teemed the shop—and they spoke of life in the old country where young people respected their parents and listened to what the priests said about staying home and tending to their families, not always running around the countryside in automobiles getting into mischief and evil.

But the younger ones laughed among themselves, tossing their heads. Girls could take care of themselves these days, they observed loftily, and besides, suppose you didn't take in all the good times that came your way during your lifetime, what a fool you would look when you died and had nothing to show for it all. When you died there wasn't any heaven and there wasn't any hell at all. You just lay down like a dog and died and that was the end of it.

These people were a jolly gang together, liking their work and happy in it. Men, women and girls worked hard during the day, snatching what entertainment availed from small talk and casual flirtations, but determinedly reserving free time for any pleasure which befell.

The older women were contented drudges, a cheerful good-souled lot, who whiled away the monotony of their days with practical jokes on one another, detailed accounts of conjugal difficulties or weighty attempts to "josh" one another, little allowing thereat for any delicate reticence of their object.

Religiously the women teased tall, slender, almost beautiful Margarita, her large black eyes deep-set in sorrow. Made to blush too ripely, she feigned indifference, smiled absently and rippled off an ecstasy of careless music, much to our gratification. The Russian lady had invented the accustomed strategical approach. She and the other women were continuously making reference to certain nuptials shortly to occur between a charming, golden-voiced seamstress they knew and a stalwart, full-mustachioed, Italian gentleman of attractive mien and financial standing—he was, I believe, then a surreptitious purveyor of light beverages. The lucky man's praises, sung highly, long and somewhat thickly, seemed to me rather unsolicited considering Margarita's own husband had but a short while before been killed falling from a building and the young widow, with three small children to support, still dressed heavily in black, mourning for the loss of an undoubtedly well loved spouse and provider.

The women enlarged upon Spiglioni's comfortable circumstances. He could offer his wife a nice house and a good home. He was big, strong, could work many years yet. He was about thirty-eight, just right for Margarita who was not old looking even for an Italian woman. And Spiglioni was a handsome fellow indeed with his thick black whiskers which—and this produced a spasm of uproarious laughter—Margarita might pull in domestic disputation, or as occasion arose. Margarita smiled slightly but instead of obliging with a song said she had a headache and went home early.

In rosy hues the women had painted the joys and dispensations of married life. Carlotta, stout, pasty-faced, uncommunicative, unbent to speak of her husband, who had been for the past four years among the legions unemployed. He had assumed the household cares while his wife went forth with her needle to earn their daily bread. Carlotta's husband, well-trained, domestic animal, scrubbed, dusted, polished the house, went out to buy the food, had it cooked and on the table when Carlotta came home from work at night. He even had her slippers ready and a hot cup of tea when it was cold.

Mrs. Melankovitch sighed wistfully and stretched her aching shoulders. "Gosh," she murmured, "sometimes I woik here nine—ten hours a day. But when I'm here I rest. When I go home I gotta woik. I gotta wash dishes, clean house. Then if I wanna eat I gotta go to the store and buy something yet. My man ain't been woiking for two years now but he won't do nothing around the house. He say that's woman's woik: I gotta do it. What I gonna do? Throw my man out? He kees me. Say he love me. But he no good."

Apparently married life had its drawbacks. This champion of domestic bliss, as soon as Margarita, the object of her matchmaking endeavors, had left, unburdened her troubles to kindly Mrs. DePalo opposite me, who smiled with all her gold teeth, her brown eyes twinkling through the heavy glasses which she wore—more for beauty's sake, I suspected, than for the help the bulky things gave to her unusually sharp and far-reaching vision.

"I gotta garden," she said, "a beautiful, wonderful garden. In the evening when it is cool and the sun goes down, I sit on the back porch and look at the flowers. I watch the little ones come out and open and the green things growing, and I watch the birds fly up to sit on the edge of the fence and look about for seeds. Sometimes

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they swing on the big stems of sunflowers and dahlias. I guess they like my garden. I do."

A snort came from the end of the bench. "My Gawd!" was the comment of fat, sullen Betty Bombatti who had once worked in New York and liked the noise and hurry of city life. She considered this town comparatively slow and dull and complained at every little thing about the place. The air was bad and smelly because we had to sit near the toilets, which were not overly clean, and the hot sweaty ironers. The pay was miserably low because we were women and would work for nothing. The forelady was a crab because she wanted things done neatly and made us take pains with our stitches.

When the younger boss tired of jollying Betty along, he bawled her out good and plenty. Secretly she thought him very handsome. He was short and stubby with the broad conciliating smile of a younger boss. She had been married only seven months and confided to me she found married life "rather dry," although she lived next door to her mother-in-law, a sharp-tongued, short-tempered woman of forty or so who also worked in the dress shop.

At the pressers' table the six or eight young men and women, of miscellaneous nationality but more American speech, might discuss their "dates" for the evening or the swell cars they would like to own, perhaps a bargain in $1.98 dancing shoes. Mechanically turning out dress after dress they never discussed the work in hand, except as in a conversational lull at my own table I caught above the rush of machinery and slam of irons, a remark of this tenor: "For cryin' out loud, Mr. Paris, what's the matter with the jacket!" And Mamie, the big, strapping Polish girl, with blond, fuzzed hair and flashing lips, who wielded the heavy iron as her peasant ancestors might have done a plow or wood axe, flung the objectionable garment on the dirty floor and ordered some overworked little examiner to have it rehemmed to suit her taste.

Mamie wasn't slow. She swaggered in bright and early with a greeting for everyone—she was well-liked about the place—and a cigarette hanging out of the corner of her mouth. Immediately she began talking about the night before. Her whole crowd had been dead drunk. They'd ridden down the Post Road about two o'clock and every half mile someone would yell to stop the car and go out to the edge of the road and park his supper over the fence. Going down to New York they'd been straight sober and ridden about seventy-five miles an hour. Coming back they didn't go twenty. That was respecting the law all right.

One Italian girl was married, with a four months old baby. She flaunted her ring proudly before envious maidens and said single people didn't know how lucky they were. She missed the good times she used to have but would rather stay home with the kid now than go out to dance and be always worrying herself sick about him.

Babies interested Gloria, the pretty mulatto woman who at noontime would recline on the bench at the end of the table where she worked, and, with her shining, yellow earrings, necklace and armlets, glittering against her smooth brown skin, looked more like an African princess than a $15 a week laundress. She was not twenty-three and her fourth blessing would eventualize in a couple of months. Her six-year-old Sheridan (the men pressers called him Sherry) was always running about the place. His mother brought him to work. Being her favorite child I suppose she liked to have him with her. Obviously he worshiped her blindly. He would tramp back and forth in his stockinged feet over the pin-littered floor from our room to the other end of the building and fetch milk bottles of ice-water for the perspiring pressers. They were always calling for water.

Occasionally a few men were among the pressers. But they disliked the work which paid very poorly. There were also two monstrous Negresses, Josie and Beatrice, who appeared to work on alternate days, being on unspeakable terms with each other—something to do with a colored gentleman of the neighborhood, I believe.

Josie was a Christian Scientist. She read her Bible during the noon hour, moving her great lips as she spelled out the words. For her the world had been made just exactly so. When she came upon the younger girls in the Ladies' Room plucking their eyebrows to beautify themselves, she was scandalized. She placed her fat hands, arms akimbo, upon wide hips and frowned sternly upon the culprits. "De good Lord," she thundered, "done gib you eyebrows and eyelashings, and here you is a-pullin' dem out!"

The workers in the main room I did not know so well. They came scurrying in to wash their hands as the whistles blew, tiny scraps of thread and material clinging to their skirts. One girl, more American than the rest, a prim little body with a quick step and firmly set lips, came in always a few moments ahead of the general rush—probably to avoid jostling with the loud-talking Italian girls who steamed in a bit later. She had red hair and not too plain a face. Sometimes I wished she would speak to me, but she was always in a hurry.

One noon-time two finishers, stout, pleasant-faced immigrant women, came bouncing in, humming some old country air, and immediately the music was caught up by all the Italian women present. They began to clap their hands rhythmatically and stamp their feet, and one of the largest came, with a queer little cross-step of her toes, bobbing up to Mr. Paris, the bewildered looking head-presser with the eyeglasses and grey mustache, and, seizing the poor man unexpectedly about the waist, went whirling around with him to the delighted shouts, music, and applause of her friends.

Round and round they went, her bosom heaving with convulsed laughter, his mouth wide with amazement and fright, his short apron flapping about his thin legs. Suddenly there was heard a loud and exasperated "Ah-hem!" and instantly the jovialties ceased. The workmen scampered back to their places like so many frightened elves, and the boss walked into the room amid dead silence.

He was tall, serious, and seldom smiled. Under cover of his telling the panting head-presser in searing Yiddish what an old fool he was and to behave himself decently, the Italians unobtrusively took up their work again, allowing the poor fellow to explain the matter as best he could.

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# Seven Days' Survey

*The Church.*—The Holy Father expressed himself as "overjoyed at the remarkable demonstration of Catholic faith" at the Seventh National Eucharistic Congress held at Cleveland, Ohio, September 23-26. * * * The Prince-Primate of Hungary, Cardinal Seredi, O. S. B., officiated at the consecration of the Basilica of St. Gregory of Downside, England, September 12. The consecration rites, which lasted for six hours, were followed by a solemn pontifical Mass celebrated in this great Benedictine abbey by Cardinal Seredi. * * * Among the nations contributing priests, Brothers and Sisters to the mission fields France is first with 9,000 missionaries, Indo-China second with 6,500 and China third with 5,500. * * * The first statue publicly erected to the Negro lay Brother, Blessed Martin De Porres (1569-1639), was unveiled, September 22, at the Church of St. Vincent Ferrer in New York. The Blessed Martin Guild, formed to foster devotion to Blessed Martin and further the cause of his canonization has enrolled more than 50,000 members in four months. * * * *Svoboda* of Lwow, Poland, reports, "In the White Russian soviet republic, where until recently 120 Catholic churches were still open, only 30 remain, and there remain only 12 priests at liberty, 7 of whom are so old that they do not officiate. . . . In Leningrad, the last priest, a Dominican, has been compelled to leave." * * * "Religion and Church Loyalty in a Democracy" was the topic of a non-sectarian meeting held at Constitution Hall, Washington, D. C., October 2. Most Reverend James A. Ryan, Rector of the Catholic University and Bishop-elect of Omaha, and Reverend Edward A. Duff, Chief of the Chaplain's Division, United States Navy, participated. * * * A great Basilica of St. Teresa of Lisieux is now under construction on the hill overlooking the Carmel and the town of Lisieux; it is being built with offerings from all over the world made in thanksgiving for the intercession of the Little Flower, who died in 1897 at the age of twenty-four. * * * During the year ending September 14 the Catholic Unity League of New York lent 16,251 books and brought more than 100 converts into the Church by correspondence. * * * Because of the shortage of priests there the people of Madagascar will offer special prayers for priestly vocations at the Madagascar Eucharistic Congress, October 9 to 13. * * * On the feast of Our Lady of Czestochowa more than 300,000 Polish pilgrims visited the Abbey of Jasna Gora. * * * At Rosary Shrine, Summit, New Jersey, October 6, 15,000 pilgrims were to offer prayers for world peace; Mrs. Nicholas F. Brady was to lead a group of Catholic Girl Scouts to the pilgrimage.

*The Nation.*—The National Industrial Conference Board gave as its latest estimate that there were 9,901,000 workers unemployed in August. Department of Labor figures showed an increase of 2.8 percent in employment over July and of 6.7 percent in payrolls. Since an upward movement began in 1933, average hourly earnings were at their highest point and employment about 10 percent greater, while industrial activity, according to the Federal Reserve Board, has increased more than 45 percent. * * * The President indicated that he would match any naval building by other major powers in order to preserve the present ratio fixed in the Washington and London treaties. * * * Mr. John W. Davis, counsel for the Edison Electric Institute, began in the Federal District Court in Baltimore, the first legal action to test the constitutionality of the Wheeler-Rayburn Public Utility Holding Companies Act. * * * Representatives of miners and operators of the Appalachian bituminous coal mines signed a new eighteen-months contract settling the strike of 400,000 workers. An annual pay increase of about $90,000,000 was conceded by the operators, and the miners abandoned their fight for a six-hour day and a five-day week in place of the present seven-hour day. * * * Since 1930, the farm mortgage debt in the United States has decreased by more than $1,200,000,000, the Department of Agriculture revealed. The total debt was $3,320,470,000 in 1910; $7,857,700,000 in 1920; $9,360,620,000 in 1925; $9,468,526,000 in 1928 and $9,241,390,000 in 1930. * * * Letters to prominent clergymen of the country were sent out by the President asking for their advice on the new Social Security Law and the work-relief program. Some of the recipients dismissed this as only a political move while others felt that from their first-hand contacts they would be able to make helpful suggestions for improvements.

*The Wide World.*—After the League voted to invoke sanctions in case of an Ethiopian war, the complex questions of what sort of sanctions to use and how to use then arose. Probably this question will be solved without involving Europe in war and without preventing a powerful attack by the Italian forces. To protect themselves, Britain and France exchanged two sets of notes, France asking if England would definitely operate on the Continent to enforce the League covenant, and England asking France if, in case her navy gets in trouble during diplomatic duelling in connection with sanctions, she could utilize French port facilities. England answered France not altogether definitely (the degree and aggressiveness of covenant flaunting, apparently as judged by England, to govern each case), but definitely enough for the present crisis and its immediately possible European repercussions. At writing, France had not answered England in regard to the use of her port facilities. * * * Lithuania announced that 91.59 percent of the Memel electorate voted in the regional election which Germans want to appear as a plebiscite showing which country Memel should belong to. Official returns had

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not been published but the Germans claimed 90 percent voted German. * * * Swedish visitors in New York said that employment in their country is now normal. * * * A visit to Berlin of Premier Goemboes of Hungary brought many observers to the opinion that a Reich-Hungary-Polish bloc has been formed in eastern Europe. Russia proclaimed it a Fascist circle linked with Italy, determined to dominate Czechoslovakia and Austria and rule in central Europe. * * * The Nazi government announced it would depose Bishop Mueller and put in his place former Reichsbischof von Bodelschwinger as head of German Protestants. The Prussian Confessional Synod, not opposed to Von Bodelschwinger, refused to sanction the move which would admit the existence of a state church under the political government.

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***Rooting Out Crime.***—Department of Justice officials revealed that a campaign against racketeers is being planned for the Bureau of Investigation's now renowned G-men. Mr. J. Edgar Hoover, the head of the bureau, has been in New York City conducting what he styled a "bird dog" investigation of various industrial rackets with interstate ramifications, organizations for the hijacking of trucks, the disposal of stolen property, violations of the White Slave Act and interstate car-stealing rings. Many of these criminal activities have been organized on the basis of a big business and manage to elude local police facilities because of constriction of jurisdiction in the same manner that motor bandits operated so long by fleeing from state to state. The poultry racket in New York City, for instance, pays an estimated $1,000,000 a year to racketeers and increases by that much the cost of poultry to consumers. Most labor union racketeering was said by Mr. Joseph B. Keenan, Assistant Attorney General in charge of crime cases, to be on a local basis which would put it outside the province of the federal men. Mr. Hoover declared that kidnapings, bank robberies, extortion and other violent crimes had been reduced to sporadic outbreaks by the successful extension of the operations of the G-men in the past year, and Department of Justice officials viewed with satisfaction not only such flamboyantly reported incidents as the breaking-up of the Dillinger and "Baby Face" Nelson gang and the solving of the Weyerhauser case, but also the fact that the federal men have gotten convictions in 97 percent of the cases of all kinds they have had in court. In Albany, New York, a conference of experts was being held to determine improved methods for combating crime.

***For War.***—The Ethiopian government announced that 50,000 Italians of Mussolini's expeditionary force had invaded Ethiopia in the neighborhood of Mount Assab near the northern border of French Somaliland. After protesting to the League of Nations and asking that observers be sent to confirm this aggression by Italy, Emperor Haile Selassie of Ethiopia decided on a general mobilization. Native drums sounding through the wild mountains and valleys will call an estimated total of 10,000,000 men, women and boys to the defense of the kingdom. About 250,000 Ethiopian troops are reported in the field. In Italy, meanwhile, one of the most spectacular mobilizations of an entire nation ever witnessed was carried out by means of blaring radio loud-speakers issuing their commands over the whole land. More than 20,000,000 Black Shirts gathered in military formation in the principal squares of every city, town and village heard Il Duce declare, "Italy! Italy! Entirely and universally Fascist! The Italy of the Black Shirt revolution, rise to your feet, let the cry of your determination rise to the skies and reach our soldiers in East Africa. Let it be a comfort to those who are about to fight. Let it be an encouragement to our friends and a warning to our enemies."

***Mexico University.***—The National Autonomous University of Mexico, the oldest university on the American continent, has reopened its doors with its status still undecided after remaining closed for almost two weeks. Since a federal subsidy is required for the maintenance of the university the Mexican government had taken advantage of its position to deliver an ultimatum which, if accepted, would have made the institution virtually the center of socialistic education. Thereupon the rector, Doctor Fernando Ocaranza, the University Council, and members of the faculty resigned. On September 12, the university's principal building was seized by a group of 150 Leftist students. In reply to a memorandum by the University Council demanding its rightful autonomy according to the Organic Law of 1933 President Cardenas declared, that since socialistic education is now obligatory in primary, secondary and normal schools, "it is logical to suppose that the university ought to direct its activities and doctrines along a complementary course and one not antagonistic to the primary school." He also spoke of his plans to amend the 1933 law. The National Confederation of Students, representing the majority of students at the National University as well as the state universities, made a statement to the press to the effect that students, faculty and alumni are one in defending the autonomy of the National University. They will persist in demanding federal aid "since this aid is not a favor but an ineludible obligation."

***Skeleton of NRA.***—Before the President left for the West a number of executive orders and press releases were issued governing the remains of NRA. First, President Roosevelt told newspaper reporters that the question of his backing strong, government controls over business next year will be decided by the extent to which business itself can eliminate chiseling and by the amount of cooperation between industry, labor and the consumer that can privately be attained. The great trouble, he said, is to protect the good employer from the bad. Then George L. Berry, former Division Administrator of the NRA, was given the office of "Coordinator for Industrial Cooperation," apparently being advanced over his former superiors, L. J. Martin and Leon C. Marshall. Mr. Berry's chief duty will be to conduct conferences

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between capital and labor and to report on and coordinate NRA. The procedure for setting up voluntary codes was outlined, and the bulk of the work turned over to the Federal Trade Commission. The NRA apparently retains the hard job of arranging the collective bargaining provisions and observing the operation of codes. Meeting with industry, labor and consumer representatives, the F.T.C. is to devise codes, guarding especially the fair trade provisions. The labor provisions are to be sent immediately to NRA which will examine them and send them back, approved or rejected. They must embody the collective bargaining principle of 7a. The F.T.C. will go over the codes, accepting the advice of the NRA and submit them for presidential approval.

***Roosevelt and the Civil Service.***—Resentment against actions of the administration and of Congress in regard to civil service has been consistently mounting among civil service reformers and associations of federal employees. Reporting in June, the National Civil Service Reform League stated that: "During the Roosevelt administration about sixty new agencies have been created. . . . These 'recovery' agencies employ nearly 100,000 persons, with less than 10,000 under the civil service law and rules." Correspondence has recently been given to the press between President Roosevelt on the one side and H. Eliot Kaplan of the Reform League and Luther Steward on the other. Defending himself and Congress, the President declared that the federal government had to recruit speedily. He found the Civil Service Commission impoverished and in possession only of eligible lists which were too old to include any of the able people who could have competed during the depression if there had been examinations. Deficiency appropriations and a larger regular budget were granted the Commission to increase its efficiency. Civil Service has been provided for the majority of employees in the S.E.C., the Railroad Retirement Board, the Communications Commissions and the F.C.A. The new agencies will now be put under civil service as the Civil Service Commission prepares eligible lists for them and as it is determined that they are "to become established branches of the government." Luther C. Steward, president of the National Federation of Federal Employees, replied to the President, hopeful but not mollified: "We feel strongly, on the basis of incontrovertible factual evidence, that the merit system has been dangerously disregarded not only by congressional enactment but by administrators and supervisory officials who apparently have been unchecked in their return to an outright spoils policy."

***Works Progress.***—Mr. Victor F. Ridder has been appointed to succeed General Hugh S. Johnson as Works Progress Administrator for New York City. Because of the extent of the activities here and the variety of problems, this is considered a key post. General Johnson, after conceding to union demands on the point of paying prevailing commercial rates to skilled workers on work relief, insisted on the acceptance of his resignation to take effect October 15. After that date he has indicated that he will take the stump in favor of a dole for the unemployed, as against work relief. Mr. Ridder is publisher, in association with his brothers Bernard and Joseph, of a number of newspapers including the *Journal of Commerce* in New York, the *Pioneer Press* and *Dispatch* and *Daily News* in St. Paul, Minnesota, the *News* and *American* in Aberdeen, South Dakota, and the German language *Staats-Zeitung* and *Herold* in New York. He has been President of the New York State Board of Social Welfare since June, 1929, and has been a member of the New York State Board of Charities since 1915, with successive reappointments by different governors. He was president of the Catholic Club of New York for two terms and is treasurer of the Marquette League for Catholic Indian Missions. He is also a member of the Executive Board of the Boy Scouts of America and secretary of the Bishops' Committee on Scouting. His interest in boys' welfare work began when he was in school at De La Salle Institute and organized with other boys in St. Joseph's parish in the Yorkville section of New York a Catholic boys' club which had as its spiritual director the young curate of the parish, now the Most Reverend Joseph F. Rummel, Archbishop of New Orleans.

***Single-taxers.***—A three-day international conference of single-taxers was held in New York, September 26 to 28, under the sponsorship of the Henry George Foundation of America. During the depression, and especially since 1933, the followers of Henry George have increased tremendously in this and in other countries. In the United States, for instance, the Henry George School of Social Science established its first school in 1933 and classes are now given in forty-two cities. It is confidently estimated that the number will be 100 by the end of next year. In eight years the Robert Schalkenbach Foundation, founded by a printer to spread Georgist literature, has distributed 800,000 tracts. Henry George (1839-1897) believed that there was poverty amidst progress because of the private appropriation of economic rent on land and of the unearned increment on land. He believed in the elimination of all taxes except that on land. He wanted the complete socialization of ground rent and increment. Georgists are now active in Denmark, England, Australia, France, Belgium, Holland and Norway. In Denmark they have a party with appreciable political power and that country levies a tax on land values with none on improvements, making a revaluation of land values every five years. In America, the Organic School, a progressive education enterprise in Fairhope, Alabama, was the first and is the largest single-tax community. Single-taxers, bitter foes of the sales taxes, claim that their efforts kept it out of Tennessee. In general, they are opposed to Socialism, Communism, Fascism and "New Dealism," believing them all to be new methods of old tyranny. Their convention was chiefly concerned with finding methods for gaining 100,000 new adherents in the United States. They also treated the single tax as a cure for land hunger, that common cause of war.

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*News of the Screen.*—Despite the numerous news columns devoted to activities of the various screen stars, news items on the films themselves are less frequent, although some 70,000,000 Americans are said to patronize the cinema every week. Three of the forthcoming productions should make a stir, however. First there is Max Reinhardt's production of "A Midsummer Night's Dream," which is to open in New York, October 9. The dialogue has been considerably curtailed to meet the artistic exigencies of the film medium and the production is accompanied by the music of Felix Mendelssohn. The superlatives of publicity agents are said to be more than justified in this case. Another filmed classic soon to appear is Dickens's "Tale of Two Cities" which has been under production since February of last year, and in the making of which forty different departments of the Metro organization in Hollywood, London and Paris are said to have collaborated. Charlie Chaplin has been working for three years on a non-talkie with sound effects called "Modern Times" in which he depicts life in a steel mill and with a track-worker's red flag unwittingly leads a Communist demonstration. "Red Salute," which opened on Broadway, September 28, was the cause of a real demonstration by thirty students protesting that the film prospectus published for theatre owners by the producers refers to the villain as a "paid agent of an organized group bent upon inculcating American youth with the theories of radicalism." Another film which recently opened in New York is Louis Hémon's "Maria Chapdelaine," in French with English dialog titles. It is said that the artistry with which the producers have captured the beauty and simplicity of rural life in the province of Quebec is truly remarkable.

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*Beginning a Huge Task.*—The new Social Security Board which is the federal agency for the working out of the plan for joint participation by states and the federal government in unemployment insurance, old age pensions and grants to widows and orphans was formally organized on the first of this month. It is composed of Ex-Governor John G. Winant of New Hampshire, Mr. A. J. Altmeyer of Wisconsin and Mr. Vincent Miles of Arkansas, who, since the late Senator Long's filibuster killed the Deficiency Bill that would have provided them with funds, are getting along in borrowed offices and with a borrowed staff. Their present work is the study of some thirty-five existing state old age pension laws to see if they qualify with the requirements for the federal aid, and to clear the ground for the other measures which will have to be taken up and enacted by state legislatures. The tax on employers for unemployment insurance becomes automatically effective throughout the nation on January 1, 1936, but the federal government cannot pay out unemployment insurance money until four months after a state has adopted the necessary legislation. Legal and other agents for states are in Washington seeking information on what they must do to get their share of the tax money back and, in the case of those states which have no social welfare agencies sufficient for the task, information on methods for setting up administrative bureaus for handling applications for aid and the dispensing of funds.

*How Much Recovery?*—An instance of the League of Nation's splendid work in non-political and non-controversial matters, is found in the "World Economic Survey" prepared annually by the League's statistician and economist, Mr. J. B. Condliffe. The current survey, which covers the period from the middle of 1934 to the middle of 1935 contains invaluable data on the present state of world economic recovery. Taking the 1925-1929 period as 100 the world's industrial activity had slumped from 112 in 1929 to 78 in 1932. By 1934 it had reached 96, but most of this gain was European, since the United States lost ground in 1934 as compared with 1933; in 1935 it joined the forward movement and "if the recovery of heavy industries gathers way [here] . . . the gold and banking reserves available are sufficient to support a great credit expansion." Taking world employment in 1929 as 100 the figure for 1932 was 75; for 1934 it was 84. General recovery and employment both show a gain of about 22 percent in the United States since 1932. Since 1929 the world's annual gold production has increased 36 percent but so far the expansion of credit which "might be built on such greatly increased gold reserves has remained potential rather than actual." Mr. Condliffe is of the opinion that "the key to the situation probably lies in the United States."

*World's Fair.*—New York City announced its intention to hold a World's Fair in 1939 and 1940 to celebrate the 150th anniversary of the establishment of the national government and inauguration of President Washington which took place there. Although it will be some time before the exposition can be considered a certainty, large plans are being put into operation and the city is confident the event will take place. Organization will run along the lines of the Chicago Fair. A non-profit-making corporation will issue $40,000,000 worth of bonds for popular subscription to be redeemed out of entrance fees and charges for exhibition sites. The city would furnish the development, landscaping and free use of the site. The place selected is "Corona Dumps," a desolate stretch of land on Flushing Bay in Queens which is almost New York's center of population. There are 1,003 acres, of which the city already owns 589, having long had plans to develop the area into a park. New projects already under way, such as the Triborough Bridge and sewage disposal plants, are expected soon to make the area more pleasant. Its position on Flushing Bay permits any sort of development of lagoons and shore fronts. Promoters hope that the federal government might furnish relief funds for the huge payroll that would immediately become necessary if the plans were definitely adopted. The only fair New York ever had took place in 1853-1854.

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# The Play

By GRENVILLE VERNON

## *Remember the Day*

THIS is a most delightful play, a play tender in feeling, pure in expression, innocent in spirit, and yet which holds one entranced from the beginning to the end. Those who have passed their youth will in particular love it, for it is saturated with a delicious nostalgia. Not since "One Sunday Afternoon" has the New York theatre seen a play of its peculiarly ingratiating quality. It would be useless to tell its story, for it is not the story itself, but the incidents and the characterizations which make the play memorable. It is enough to say that it deals with the love of a boy for his pretty teacher, and that there is a prolog and an epilog in which the teacher comes to see the boy years after, the boy now become a great industrialist. Perhaps the very end is a little heartless, though not unbelievably so. I myself feel that the boy grown up would have handed the violets to his old teacher himself, rather than through the medium of the florist. But this is after all a minor matter in a very charming play.

And how exquisitely the play is acted! The children are magnificent. Frankie Thomas as the boy, Mary McWade as his childish admirer, Joe Brown, jr., as his friend, are especially fine. Of the adults first honors go to Francesca Bruning as the teacher, to Russell Hardie as the young man she loves, and to Frank M. Thomas, sr., as the boy's father. But the others are nearly equally good. Splendid too is Melville Burke's direction of the play. I have left the authors to the last. They are Philo Higley and Philip Dunning. The theatre needs more such plays from these two authors. (At the National Theatre.)

## *Winterset*

THE PRODUCTION of Maxwell Anderson's latest play brings up an important question, not only for Mr. Anderson but for the theatre itself: Is it permissible for an author to put poetic dialog into the mouths of slum dwellers, criminals and the flotsam and jetsam of the modern American city? In "Winterset" Mr. Anderson tells the story of the son of an Italian fish peddler, executed for a crime he did not commit, who sets out to prove his father innocent, and in a tenement under Brooklyn Bridge finds the judge who had sentenced his father and the gun-man who had really committed the crime. This is the bare outline of the plot, a plot which though founded evidently on the Sacco-Vanzetti case, is that of old-time popular-priced melodrama. What makes it different is of course, Mr. Anderson's rhythmic poetic prose, a form of speech which in "Mary of Scotland" he employed to admirable advantage. If it is as effective, above all is it as true in spirit when it is employed in depicting the back-wash of the New York streets? I feel that it is not; in fact that it is artistically false; that is, unless we take the dialog as the author's alone and his characters as but puppets. But this is certainly not Mr. Anderson's intention. He intended his figures to be realistic in life, but poetic in thought and speech.

Yet in only two of the figures is there a sense of artistic unity, a welding of the deed and the expressions of the doers. The old Jew and the half-mad judge do seem veritable, for the simple reason that they alone of the characters are not uprooted in spirit; they alone live with their roots thrust into a soil and a tradition. Poetic expression can be the result only of the passage of years through the soul of a people. That is why the peasant, the Negro, the mountaineer have it; they have lived in one condition for centuries and their souls have distilled for generations, drop by drop, the deposit of experience filtered through the mist of time. And in the soil of this deposit, rich with this past experience, poetic language can flower. But in a shifting population, uprooted from the old and never finding anything solid in the new, such speech is impossible. Mr. Anderson, a poet himself, does his best to prove such figures the stuff of poetry. He fails. Only in their moments of vernacular do they live, and then perhaps most of them are not worth living. Let us pay our tribute to Mr. Anderson's intention, to Mr. McClintic's admirable staging of that intention, to Mr. Mielziner's scenery, and to the actors, particularly Burgess Meredith as the young man and Richard Bennett as the judge. But "Winterset" itself fails because it attempts the impossible. (At the Martin Beck Theatre.)

## *Two Pacifist Plays*

PACIFIST plays are at least timely. The Guild has opened its season at the Music Box with one of them, "If This Be Treason" by John Haynes Holmes and Reginald Lawrence. It tells the story of a President of the United States who averts war with Japan by refusing to order out the fleet and by going personally to Japan and pleading with the Japanese. The story itself is rather naive and though well-meaning fails to convince. There is much rhetoric on the part of President Gordon, but little real humanity except on the part of the political villains of the piece. The play is finely directed by Harry Wagstaff Gribble, and well acted by a large cast and especially by McKay Morris as the President, by Thomas Chalmers, Tom Powers, Harland Tucker, and Boyd Davis.

Another pacifist play is "Paths of Glory," adapted from Humphrey Cobb's novel by Sidney Howard, and presented by Arthur Hopkins at the Plymouth Theatre. It tells the horrors of war and the cruelty of generals. It to cover his own mistake is brutal in an American rather scene of the court-martial is affecting, and Lee Baker and Cyril Scott are really like French officers. Jack Roseleigh as General Assolant who has the three privates shot to cover his own mistake is brutal in an American rather than a French fashion, and the private soldiers are also rather like members of the A. E. F. The play has some moments which offend good taste, and which are unnecessary to the play. Its theme is in itself horrible enough.

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# Communications

## CITIES OF REFUGE

Chevy Chase, Md.

TO the Editor: No one can afford to be intellectually inflexible. The depression has led us to revise our opinions on many economic propositions heretofore accepted without question. Yet there are limits, and one still instinctively disbelieves that $1 \times 0 = 6$ and that this nation can attain a higher standard of living by going back industrially beyond the horse and buggy days, as proposed by Ralph Adams Cram (issue of August 16). That proposal is that we should divide up into self-sustaining communes, about 100 families to 500 acres, raise our own food and raw materials, weave our own cloth, cobble our own shoes, giving up regional and labor specialization, mass production, interchangeable parts, mechanization, centralized management, and inter-regional trade and commerce.

The serious proposal of economic nudism makes the sun-cult the height of rationalism by comparison. It would reestablish the Malthusian Age of Scarcity. Probably few COMMONWEAL readers have experienced as low a standard of living as would obtain in a homespun colony. Just what can Mr. Cram's 500 or 2,500 acres turn out in the way of leather, firewood, lumber, metallic ores, wool and flax, as well as foodstuffs? And by handicraft methods, how much clothing can be supplied, and how much footwear, winter food, soap, blankets, rugs, furniture, kitchenware, cutlery, heat and transportation per capita, not to mention books, leisure, study, travel, and THE COMMONWEAL itself?

Note that Dr. Cram allows only 1 acre per capita in each commune. Why, that wouldn't take care of half the food requirements! During 1925-1929, 2.27 acres per capita were required to produce the food crops alone, with no allowance for pasture land for meat and milk production.

The most ludicrous element in the proposal is that these self-sufficient (?) Brook Farms can exist only as parasites on a functioning industrialism. Obviously a non-surplus-producing, non-saving economy could produce neither money, credit, nor capital goods to give the new Fourierites a start, so the government has to come across with capital to the tune of $7,000 per family, or $1,400 per acre.

A minor disadvantage of the plan is that the population would have to be liquidated down to 60,000,000 or so, although a greater number could be accommodated if they were willing to accept a still lower standard of living. The Great Plains, the Mountain States and the coalfields would have to be largely evacuated. Four-fifths of the cotton farmers would have to find something else to do.

A few quotations from Bogart's "Economic History of the American People": "The decade of the forties has been called the 'hot air' period of American history. . . . Charles Fourier . . . elaborated a scheme of industrial organization. . . . Social harmony was the keynote of his system: people should group themselves in congenial industrial associations called phalanxes, each of which should contain about 1,500 persons. . . . [After 1840] a wave of Socialism swept over the country. Immediate efforts were made to put these ideals into practise, and phalanxes or industrial groups were established by the dozen. . . . All these experiments failed."

VICTOR VON SZELISKI.

## SECOND-HAND BOOKS

New York, N. Y.

TO the Editor: American Catholics are becoming more and more interested in Catholic history of this country. Many of them want to dig deeply into the subject. They are keen to find out facts about old landmarks, customs, institutions, etc. Certainly the large libraries—public or collegiate—are excellent places, to a certain extent, for reading up on such matter. But at times something more or different is wanted. The seekers turn to second-hand bookshops but find scarcely anything.

Now, could not a big city support at least one Catholic second-hand bookshop? Many of the older Catholics have had fair-sized libraries in their homes, or anyway a number of old books. What becomes of these books when the homes are finally broken up? They are usually thrown out. No secular dealer wants them at present, unless they come from some noted collection. I believe many Catholics would be glad to sell their old and perhaps valuable books, books on all subjects, for very little.

Am I wrong? Is there any Catholic second-hand bookshop in New York City? Do any of the Catholic publishers or booksellers have a second-hand department?

HISTORICUS.

## A "DOGGONE" EDITOR

Coeur d'Alene, Idaho.

TO the Editor: I read that a certain editor in England said that some man had been sending him articles or letters for years, but that he had never published one of them. Perhaps I have beaten this unknown writer's record, for I have been sending letters to the editor of a certain London newspaper for something like ten or fifteen years, and to the best of my knowledge he has never published one of them.

All, or nearly all, the other London newspapers have published my letters, but this one editor remains obdurate. I write to him with the "tongues of men and of angels," I send him epistles on subjects ranging from the use of pins to the doctrine of transubstantiation, I explore heaven and reveal to him its glories. All in vain. He reads my letter on the golden flight of the Angel Gabriel in the empyrean, calmly (or violently) chucks it into the wastepaper basket, and then publishes a letter from Constant Reader on the price of putty.

My one ambition in life is to get this dogged and "doggone" editor to publish one of my letters. Ten years from now, if the Lord spare me, I am going to write him a letter telling him how good he is, and how good his paper is. Then my life ambition to get a letter published in his paper will have been realized, and I shall die happy.

CHARLES HOOPER.

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# Books

## The Dying Esthete

*Europa, by Robert Briffault. New York: Charles Scribner's Sons. $2.75.*

THE CINEMA, the radio and the novel are the three great popular vehicles of ideas in our time. Completely dominated by commercial interests, the first two are more powerful and less subtle; a narcotic or an aphrodisiac for the wage slave in what are still called his leisure hours, they can claim, with their obscene and money-bred vulgarities, small attention from the intellectual élite, which rather seeks the patterns of its thoughts and emotions in the current novel. The popular novel is not, of course, merely a work of art, though the respect which it demands and receives is that appropriate to a work of art, perhaps appropriate to things even more final: the novel dictates a code of action, is a commentary on passing history, and often gives the manners of the day longer life by reflecting them.

The novelist is given freedom to have his say in the name of the freedom of art; but he necessarily writes of people, who in turn must engage in action, and since action in the end must be right or wrong, he deals with moral problems—whether he wills to or not, he must say more than "This is life," he must also offer a judgment on it. And the power of his work in the modern world issues from the fact that this judgment is so rarely explicit. That it attains its effect subtly, even insidiously, is one of the virtues of the novel (the masterly indirectness which Henry James called the only true directness), but that it perverts this needed artistic indirectness for exterior ends is its great vice.

Of late there has been less subtlety, less disguise. The proletarian novel is witness to that. Attacks on capitalism, and on western institutions long antedating capitalism, are made overtly, and the new world of Marx is held out as the only possible one. Plainly Communist though these novels are, they reach an audience that would not listen to simple polemics; there are readers of "To Make My Bread" who would never look into the *Daily Worker,* readers of James Farrell who have never heard of Bukharin. While they remained unconvinced by Marxian dialectic, these readers are slowly moved into agreement with its basic postulates by novels which influence them through the simulacrum of life which any novelist of even slight talent can contrive.

Sometimes to judge from the book reviews which appear in the daily and weekly press, it seems that the Marxian dogma is applauded first and the appearance of life afterward. Certainly that is the case with Robert Briffault's "Europa: The Days of Ignorance," which the reviewers have called magnificently absorbing, amazing, brilliant, immensely interesting, frenziedly alive, and head and shoulders over most of the novels of the present day. All this is said in spite of the fact that Mr. Briffault, otherwise a most erudite man, shows no signs of ever having read a novel and, in the office of novelist, balks every situation he uses: Mr. Briffault is applauded


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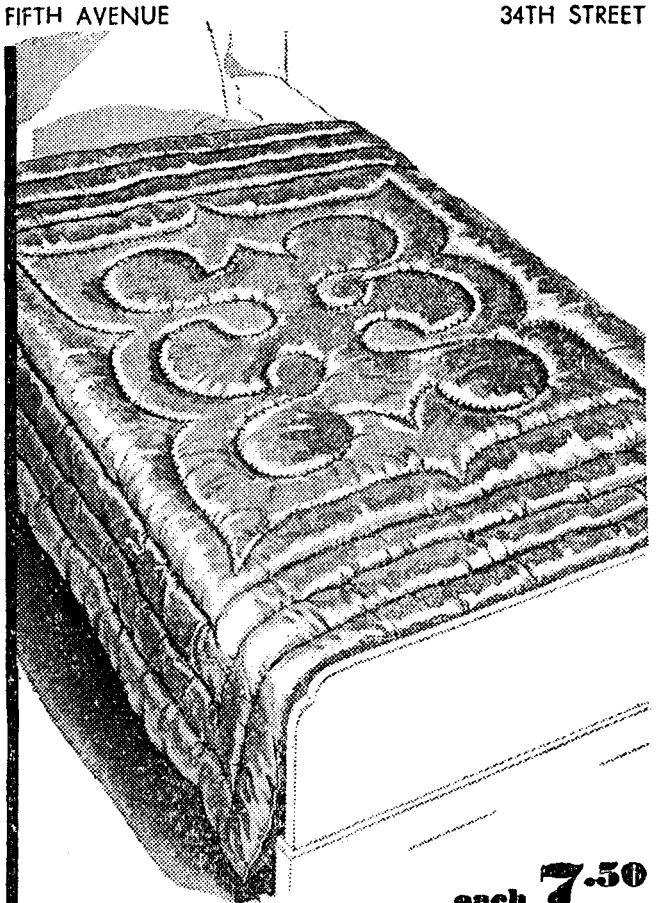

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Of THE COMMONWEAL, published weekly, at New York, N. Y., for October 1, 1934. State of New York, County of New York; ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared John F. McCormick, who having been duly sworn according to law, deposes and says that he is the Business Manager of THE COMMONWEAL, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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2. That the owner is: (if the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.) The Calvert Associates, Inc., 386 4th Ave., New York City, Michael Williams, President; John F. McCormick, Secretary.

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JOHN F. McCORMICK,
Business Manager.

Sworn to and subscribed before me this 27th day of September, 1935.

WM. A. FINE,
(My commission expires March 30, 1936.)


not as a novelist but as a Communist. Yet it is doubtless as a novelist that he is accepted by those purchasers who are now making his book a best seller.

Prior to the publication of "Europa," Robert Briffault's fame was as an anthropologist and psychologist. The name of his great three-volume work, "The Mothers," was known even by those who had not read him, but more relevant to our present purpose are some of his shorter popular works. The second of these, "Psyche's Lamp," is typical of a widespread contemporary way of thinking, of the attempt to put a higher science under the domination of a lower, which in Mr. Briffault's case takes the form of making psychology submissive to biology. I do not mean that the work is an elaborate codified attempt to show biological law as operative in the psychological realm; it is rather that the author carries the biologist's peculiar habits of thought and vision into psychology. The same effort has been made in philosophy by Professor Lloyd-Morgan, in whom Mr. Briffault places considerable credence. Man, declares Mr. Briffault, "when he most originally, cunningly or sublimely manifests himself in his deepest wisdom and most soaring aspirations and ideals . . . is still giving expression to the constituent conative dispositions of all life, whose ultimate significance are as . . . unintelligible to him as were to the infusorian and worm the instincts which they have transmitted to him." Some of its redundancies have been deleted, but the passage shows that Mr. Briffault is moved to lyricism by the idea of man's unsublimity. However, his own view of man allows him some latitude in describing him, for he says: "Berkeley dissolved the 'external world' of the thinker; I call in question the existence of the thinker himself."

"The individual is an artificial unit," he maintains in "Psyche's Lamp," so it is not surprising to find him saying nine years later that "the advance of social justice has been brought about by exactly the same methods of intelligence which have created the steam-engine and the dynamo." No more surprising is it to hear declared two years after this that "the impostures of ancient barbarism upon which man's world has hitherto rested shall be strange, exotic, unintelligible hallucinations" when Communism is established. And in a revised edition, just issued, of the book quoted last Mr. Briffault concludes that the intelligent mind today has no choice but to accept Communism. All this is not surprising because the route to the conclusion is now one long familiar: it moves from the philosophical position that refuses to admit exterior truth, to worship of science in its "power" aspects, and thence to "a tyranny to end tyranny," Communism. If one intelligently dissolves the world into chaos—for a world ordered only by biological laws must be judged chaotic by human standards—and finds "ethical standards are simply the expressions of interest," one must either turn to the brutal and rigid ordering of Communism or accept death.

Such, ever so briefly indicated, is Mr. Briffault's progress to Communism. It is interesting to contemplate the progress in the same direction of the hero of "Europa," Julian Bern. While Julian is no Communist when the

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book ends, it is justifiable to assume that eventually he will be one, for his, we are told, is an uncommonly intelligent mind—and we have been told elsewhere what is the natural affinity of the intelligent mind. Julian is born into a well-placed English family and he is raised in the midst of cosmopolitan Rome, so that he becomes familiar with royalty, nobility, Russian and otherwise, and figures of note in the arts. He moves, as he grows older, in practically every strata of society, though the international *haut monde* is most familiar to him, and we catch glimpses of many historical figures—Rasputin, Mussolini, Nietzsche (but not Henry James, as declared by several reviewers whose enthusiasm seemingly has not led them to read past the misstatement on the book's jacket). Much of the book is given over to gossip about the sexual follies of the moneyed and noble classes of pre-war Europe, and these, being dealt with *in extenso*, confirm the suspicion of one reader that some anthropological researches are motivated by the desire to shock.

A corrupt and evil, pleasure-mad and shallow society is pictured, and beneath it is shown the horror of social injustice. One need not be acquainted with the people Mr. Briffault presents to understand that much of what he says about them is true; the exclusively material emphasis of capitalism breeds, in its upper crusts, groups who find dissipation the only justification of existence; but what is worth noting is that Julian Bern, for all his social awareness, shares the philosophy and the temperament of the shallow debauchees he despises. Then wherein does Julian differ from them? There is but one answer: he possesses a beautiful soul; the old Nietzsche indeed spoke the truth when he said of the child Julian, "Thou mightest be He," for he is Superman, as have been a thousand romantics who saw in themselves an ineluctable greatness which could have no room in existing society.

The esthete always becomes the social rebel, as Ernest Seillière has remarked. The world of esthetic sensation in the end tumbles, and the esthete, who in calling for new sensations has rejected the past, turns to a world that will obliterate everything of that other traditional world which has thwarted him so often. The esthete in becoming the Communist repeats the old error of blaming the ills of his undisciplined self on the evils of society; and, though convinced of his own superhumanity, he sympathizes with those whom society has botched and degraded, since in them only can he find persons owing nothing to the civilization he detests. How this spiritual pride is joined by scientific arrogance Mr. Briffault clearly shows: Julian Bern's hatred of all that is old, especially the Church, is complemented by the belief that the avenues of wisdom have just been opened and one comes closest to "the unformulable reality of things" in contemplating jellyfish; rejecting the spirit, he seeks in sexual pleasure its evanescent parody; and without faith in any final certainty, he accepts the maniac determinism of the Communist state. The infusorian, after all, lives by feeling, and it matters little to him how his physical needs are taken care of.

GEOFFREY STONE.


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## An Appeal to the Heart

*A Philosophy of Friendship, by Herbert Martin. New York: The Dial Press. $2.50.*

FRIENDSHIP and internationalism are the main themes of this remarkable book. The author expresses his conviction that the world order of yesterday is gone and that a new, scientifically trained leadership must be developed to prevent world chaos. He regards the notorious character of history as taught in our schools and the distortions of a subsidized press as vicious propaganda. He advocates a better-balanced curriculum in which the more enduring interests of civilization will be found in truer perspective.

In discussing citizenship, Professor Martin considers it to be more than a political concept and more than an occasional use of the ballot: it is a continuous purposeful participation in social life and a spirit pervasive of all human relationships. The nearly 50-percent decline of voting in the last fifty years he attributes not to a decline in patriotism but to an accumulation of political perfidy.

Professor Martin claims that the League of Nations, in its brief existence, has no mean record of achievement in the settlement of a good many specific problems and that there is hardly a department of human activity which has not become an object of the League's solicitude.

Friendship, says the author, is the heart's desire, the world's need, the great generic bond that makes the world consciously kin. A castigation is meted out to the manufacturers of munitions: they are a direct menace to the peace of the world, they are promoters of hatred, pyramiding profits from multitudinous pain and agony.

The publishers of this book are justified in claiming that "A Philosophy of Friendship" wll prove one of the really notable books of the year.

THEODORE ACHTERMANN.

## Fantasy Made Real

*Land under England, by Joseph O'Neill. New York: Simon and Shuster. $2.00.*

"LAND UNDER ENGLAND" is by a writer well known in Irish intellectual circles. It is about a strange civilization created by a people—in this case the Romans of ancient Britain—who have strayed under the earth's surface. I noticed that most American reviewers have compared this remarkable story with Wells's "Time Machine," but the one that it is most akin to is Bulwer Lytton's "The Coming Race." However, between O'Neill's and Lytton's story there is an enormous difference—O'Neill's is not only profound in its implications, but it is more truly imaginative, in as much as he derives the civilization of the under-earth-dwellers from something in our own subconsciousness and in the subconsciousness of the race.

A well-realized and convincing psychology gives a haunting reality to this fantasy. As I read it I wondered how Joseph O'Neill whom I had known as an administrator and a scholar in Irish had made his approach to this extraordinary subject. And then I recalled that he is the secretary to the Ministry of Education in the Free

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State and was the writer of a report on education which I remembered for its disclosure of the psychology that underlies various educational systems—the American, the German, the English. When I came to his extraordinary description of the educational—or rather, the obsessional system—of the underearth-dwellers, I understood what his approach had been to the creation of a strange, complete civilization. It is his understanding of how the human mind can be molded and of the untapped resources that it has that has enabled Joseph O'Neill to write such a profound, tragic and significant fantasy. I know no story that gives such an impression of a civilization complete in its idea and details and yet alien to all our ideas and feelings as does "Land under England."

PADRAIC COLUM.

## The First Book on Mark Twain

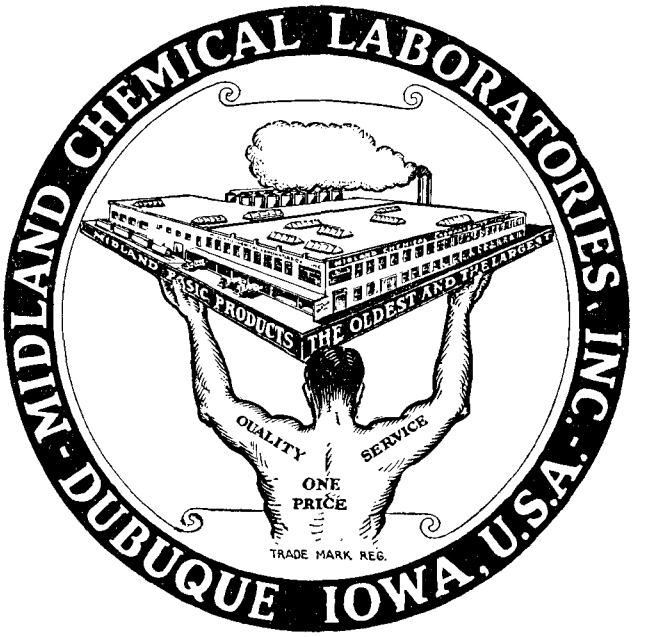
*Mark Twain, by Fred Lewis Pattee. New York: American Book Company.* $1.00.

THIS is the first of six or more books announced to appear during the centenary of the great humorist. Professor Pattee has made his selections well, and the essential Mark Twain is found within this anthology of almost five hundred pages. "Few authors," he rightly says, "are more adapted for anthology use. His works, even his novels, are patchwork creations."

Professor Pattee in the course of his scholarly and fascinating Introduction comes to some interesting conclusions. He shows us that Mark Twain, having spent many of the formative years of his life on the rough-and-tumble Mississippi and in the hurly-burly of the mining camps, needed some critic that would tone down the exuberance of his Western manners and outlook, and this his wife did for him. Then again Pattee tells us that Mark Twain spent the first period of his life in a country "unshadowed by Europe" and that the most valuable part of his works was written before 1880, before he became "literary conscious." (Huckleberry Finn did not appear until 1884, but it was written five or six years before.) During this early period Mark Twain was thoroughly enjoying himself and wrote with an enthusiasm that was lacking in his later works. His later attempts to make up for his lack of early education more or less spoilt his original genius. All of his so-called philosophical works had better not have been written.

Some years ago this reviewer stated, apropos of the late Stuart Sherman, that a college professor could never really hope to understand Mark Twain. My statement is again verified, for Pattee ends by denying Mark Twain a place "among our few great literary masters." This is surprising even from a college professor, but much is explained when it turns out that Professor Pattee is looking—of all things!—for a "message" in Twain. "All of the great masters have been men with a message," he affirms. Further comment is unnecessary. And the reviewer defies anyone to read through this most deftly chosen anthology and not place Samuel L. Clemens among America's greatest authors!

CYRIL CLEMENS.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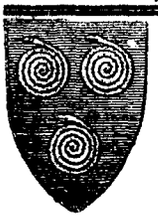
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## Briefer Mention

*Four Latin Plays of St. Nicholas, by Otto E. Albrecht. Philadelphia: University of Pennsylvania Press.* $2.00.

MR. ALBRECHT has incorporated the text of four plays from the Fleury manuscript (MS. Orléans 201) in a temperate, discriminating and very useful study. The book is valuable primarily for the care given to the historical circumstances out of which these little dramas were born, and for the accuracy with which facts already discovered are brought into scholarly synthesis. Those who are interested in the medieval play cannot afford to miss Dr. Albrecht's book, which happens also to be printed in exemplary style.

*The Voyage of the Chelyuskin, by Members of the Expedition; translated by Alec Brown. New York: The Macmillan Company.* $3.50.

EXPERIENCES such as came to the members of Chelyuskin group are almost unparalleled even in the history of Arctic exploration. That over a hundred persons should take to the ice after their ship had been broken up and could then be rescued by daring airplane pilots is a fact which will interest everybody with a flair for modern travel and exploration. Many sections of the book are thrilling; others convey a good deal of interesting information about life under Arctic conditions.

*The Social Worker in the Prevention and Treatment of Delinquency, by Margaretta Williamson. New York: Columbia University Press.* $2.00.

THIS, the fourth volume of a "Job Analysis Series" prepared by the American Association of Social Workers, is a purely descriptive work telling the duties and qualifications of social workers and supervisors and executives whose jobs are connected with parole and probation systems, and with various protective agencies attempting to prevent delinquency of boys and girls. In the latter part the jobs of policewomen and of Big Brothers and Big Sisters are taken up. Addressed largely to people engaged in the work, it exhibits a relatively new but already important and definitely specialized profession and indicates what a good member of the profession must do.

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PADRAIC COLUM is the author of many books, of which the latest are "Poems," "The Big Tree of Bunlahy" and "Half-Day's Ride."

CYRIL CLEMENS, president of the International Mark Twain Society, is the author of a life of Josh Billings and other books.

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